

केनोपनिषत्



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Introduction

Today I will give you a general introduction to the next उपनिषत् namely केनोपनिषत्. While introducing the previous उपनिषत् I had pointed out that our basic scriptures are known as the वेदs. The word वेद literally means a source of knowledge or a means of knowledge. It is derived from the root विद् to know, विदन्ति अनेन इति वेदः – that through which people acquire knowledge. Such a means or source of knowledge is called वेद. And what does it deal with? It deals with the fulfillment of all the human goals. So, विदन्ति चतुरः पूरुषार्थान् तत् प्राप्ति उपायमश्च अनेन इति वेदः – that through which one person knows about the four types of human goals धर्म, अर्थ, काम, मोक्ष, as well as the means of fulfilling those four goals, such a means of knowledge is the वेदः. This वेद is also known by another name also and i.e., श्रुति, because it is supposed to be heard by the ऋषिs when they were in meditation, transmitted by or given out by the Lord Himself. So thus, Lord is supposed to be the source of the *Vedic* wisdom and the ऋषिs served as the medium through whom we received this knowledge. So, ऋषिs did not *invent* this wisdom but ऋषिs served as a pipeline to give wisdom to humanity. And since the ऋषिs heard this knowledge in their meditations through their तपस्, these वेदs are also known as श्रुतिः. श्रुति means श्रुयते इति श्रुतिः – the heard wisdom.

These वेदs, the primary scriptures are broadly classified into two portions. The first portion is called वेद-पूर्वः and the second or final portion is called वेद-अन्तः, that alone joined becomes वेदान्त. वेदस्य अन्तः वेदान्तः, वेदस्य पूर्वः वेद-पूर्वः. This वेद-पूर्व, the first portion of the वेद deals with varieties of religious activities for the fulfillment of all human desires. Because the human beings, right from birth are driven by desires. As a baby, I had a desire – a babyish desire for toys and other things. As I grew up, I did not get rid of the desires. That I desire continued; what I desire varies. So, the objects of desire varied but the process of desire continues right from the cradle up to the cremation ground. The वेद knows this need of the human being and therefore, वेद or the Lord through the वेदs wants to help the human being. Because, we ourselves are struggling to fulfill the desires only and often we succeed and often we fail also. In this human pursuit, वेद also wants to give an assistant supporting hand. And therefore, वेद had a board – “Can I help you?” It does not impose anything. If you are interested, I am here to help you. For this purpose, वेद prescribes varieties of activities in the पूर्व-भाग. And the *Vedic* activities are called कर्म and since the वेदपूर्व is full of *Vedic* activities, it is called कर्मकाण्डम्; काण्डम् means section and कर्मकाण्डम् means ritualistic section. These *Vedic* rituals or कर्म can be broadly classified into three types based on the instrument that you use for doing the कर्म.

i) Some of the कर्मs are heavily body oriented, physical activities, of course backed by the mind but dominated by the physical body like याग, यज्ञ or पूजा etc. All such bodily कर्मs are called कायिक कर्माणि, physical activities. Thousands and thousands of such कर्मs are given in the वेद.

ii) The second class of activities that we can do is purely verbal where we use our organ of speech by chanting prayers or by chanting नामs, नामजप, स्तोत्र पारायणम्. In fact, if you read at the end of विष्णुसहस्रनाम we have a फलश्रुति list.

धर्मार्थी प्राप्नुयाद्धर्ममर्थार्थी चार्थमाप्नुयात् ।

कामानवाप्नुयात् कामी प्रजार्थी चाप्नुयात् प्रजाः ॥ ४ ॥

All these are the list of benefits for doing what? You have not done anything physically these are all the benefits for the chanting of विष्णुसहस्रनाम. All such कर्मs are called वाचिक कर्माणि. Not only general results are prescribed for the entire विष्णुसहस्रनाम, but each verse is selected for one-one benefit. If you have got eye problem the chant this मन्त्र, if you are economically down then

श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः । ... ॥

श्रीविष्णुसहस्रनामस्तोत्रम् ६७ ॥

Do जप of this, so then money you will get. So, you will say that केनोपनिषत् and all later, now I need money. Similarly, leg problem, similarly, family problem, similarly marriage problem, you will find from विष्णुसहस्रनाम

श्लोकs are selected, from रुद्रम् ऋक्s are selected, from श्रीसूक्तम् each मन्त्र, from सौन्दर्यलहरी each श्लोक. So thus, all of them will come under वाचिक कर्माणि – verbal activities.

iii) Then comes the final one and that is the activities purely done through your mind or mental equipment known as मानस कर्माणि or उपासनानि, wherein we use the mind alone for activity. These उपासनs themselves are of many types. In fact, you can do an entire पूजा mentally, which will be called मानस पूजा. Whatever you do physically, you can do it mentally. People say, “स्वामिजि, when we are travelling by plane or train, our regular पूजा or सन्ध्यावन्दनम् or temple visits etc., we are not able to do. What can we do?” So, we have a wonderful method. You can do the whole पूजा in the train also. How? Go to the bathroom, wash your feet and hands and face and apply some विभूति, close your eyes and whatever पूजा you do at home you can do the whole thing mentally. It will come under मानस कर्म. Is it efficacious? शास्त्र says that it is more efficacious than physical पूजा! Similarly, whatever जप, the entire सन्ध्यावन्दनम् can be mentally done. And not only पूजा can be mentally done, even जप when you do mentally it will come under उपासनम्. So, मानस पूजा comes under उपासनम्, मानस पारायणम् comes under उपासनम् and मानस जप comes under उपासनम्. Whatever you do

mentally comes under मानसम् कर्म. In addition to all these things visualization of the deity, ध्यानम् –

क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत्सैकतेर्मौक्तिकानां

So the description of the Lord is given, you can invoke the Lord mentally and dwell upon the Lord, that is also a मानस कर्म for which the scriptures point out that whatever be the predominant nature of the deity that benefit or that feature you yourself will get.

तं यथा यथोपासते तदेव भवति ॥ शतपथ ब्राह्मण १०२०-२-५- ॥

So, if one meditates upon a deity with beauty then this person also gets a beautiful form. So whoever wants to become Miss Universe can do that उपासन, त्रिपुरसुन्दरी उपासन. त्रिपुरसुन्दरी means what? सुन्दरी. If you want money, meditate on लक्ष्मी देवी with a lot of money around. If you want knowledge, सरस्वती देवी of course is there. Therefore, when you dwell upon a deity with whatever virtue you want to accomplish you meditate that particular attribute you will also get that benefit. So thus, we have got मानस कर्माणि.

कायिक, वाचिक and मानस कर्माणि. All are were? In the वेदपूर्व (not वेदान्त). And for these three types of कर्म's the scriptures promise three types of फलम् also. Depending upon your desire they promise three types of फलम्. And all human beings desire only one of these three. What are they? They are either

a) Improvement of my own body. So many desires can be classified as improvement of one's own body. When I say body it includes not only the physical body but all the sense organs, the mind, the intellect etc. so, either I want to improve the efficacy of the body or if there are sicknesses in any of the organs I want to get rid of that. Therefore, rituals and rituals people perform; if my stomach pain goes then I will do अङ्गप्रदक्षिण or else in तिरुपति I will shave my head. So, varieties of prayers either to improve or to get rid of the unwanted problems. All of them come under उपाधिः. उपाधि means the equipment. So many of the prayers can be classified under the improvement of the उपाधि, because human beings know that enjoyment requires healthy body-mind. Imagine there is a wonderful music program in the television or directly, only thing is I am deaf. Where is the question of pleasure? The best musician in the world cannot help you. सरस्वती देवी may come and play वीणा but where is the question of enjoyment. Therefore, to enjoy human beings seek what? The healthy body-mind complex. So, here also while you are sitting at least for one and half hours your body and mind should not be disturbed. Suppose after half an hour your knee begins to draw your attention then the class is gone. Your attention is on the knee. Or some disturbance is there in the mind. While coming, the auto rickshaw fellow or another car driver overtook through the left. So some people are so particular about the road

discipline and they may go crazy and the class is out. Therefore, to enjoy you require a relaxed body-mind-sense complex. And therefore, many of the desires are centered on oneself. And therefore, many rituals are prescribed for self-improvement.

b) Then we have got many other rituals which are meant for acquiring the objects of enjoyment known in संस्कृत as विषयाः. Because if I have got all the sense organs in healthy condition that is not enough. The sense organs will have to interact with sense objects to enjoy. So, if I have a healthy system, I can eat well, I should have the resources, I should have the food. So, without food what is the use of having a nice tongue? If I don't have wonderful things to see, what is the use of having eyes? So therefore, not only the इन्द्रियs are required but विषयs are also required and only when both of them interact you draw happiness. And वेद knows human beings. First, they will ask for health, thereafterwards they will ask for things. So, when you have got temperature you don't like food. Any food you see you feel like vomiting. Therefore, you seek medicine, tablet, you swallow. The moment the fever is gone you will start to look around, anything is seen you will gulp it. So, both are required. Therefore, उपाधिफलम् number one, विषयफलम् number two. Then what is third?

c) वेद knows very well. How intelligently वेद has studied our human life comprehensively you see. वेद says that even

if one has a healthy body and pleasant objects, a happy life is possible only when the environment is harmonious, peaceful and healthy. Suppose there is a news comes that some ISI has planted a bomb somewhere here. Then who will be able to enjoy anything? Or if you are now in कार्गिल, if there is war, if there is terrorism, if there is militancy then you might have everything, or even poverty around, slum around, you have got a posh house but you can never enjoy because when you open the window you will see the other people are suffering. Certainly even the cruelest mind will feel you cannot eat. So therefore, not only you require healthy equipments and objects but you also require a healthy environment which is called लोकः. So this also a human being is in need of, a human being seeks. Only when all these are ideal – society is also peaceful, I am also healthy and we have got multichannel TV so that we can sit and eat popcorn and see the program. In this if any one of them is affected you cannot do.

Therefore, what type of कर्मफलम्? उपाधिफलम्, विषयफलम् and लोकफलम्. So thus, त्रिविधम् कर्म and त्रिविधम् कर्मफलम्. Three types of actions are

- Physical,
- Verbal and
- Mental.

Three types of results are

- Improvement of the body,
- Improvement of the sense-objects and
- Improvement of the surroundings or environment.

All of these are discussed in the वेदपूर्वभाग. And वेद says anybody wants anything let them perform the appropriate कर्म.

पशुकामश्चिन्वीत । सञ्ज्ञानं वा एतत् पशूनाम् । यदापः पशूनामेव सञ्ज्ञानेऽग्निचिन्नुते । पशुमान् भवति । य एवं वेद ॥ ११० ॥

वृष्टिकामश्चिन्वीत । आपो वै वृष्टिः । पर्जन्यो वर्षुको भवति । य एवं वेद । आमयावी चिन्वीत । आपो वै भेषजम् । भेषजमेवारमै करोति । सर्वमायुरेति । अभिचरं चिन्वीत । वज्रो वै आपः ॥ १११ ॥

वज्रमेव भ्रातृव्येभ्यः प्रहरतिस्तृणुत एनम् । तेजस्कामो यशस्कामः । ब्रह्मवर्चसकामस्त्वर्गकामश्चिन्वीत ॥ अरुण प्रश्न ११० -११२ ॥ ॥ कृष्णयजुर्वेदीयतैत्तिरीयारण्यके प्रथमप्रपाठके षड्विंशोऽनुवाकः २६ ॥

So, do you want पशुs? पशु means cattle-wealth, pet etc. Do you want rains? Do this. Do you want health? Do this. Do you want a shining skin? They do all sorts of things to make the skin glow. वेद talks about, do this ritual. So, तेजस्कामः यशस्कामः. यश means fame. Whatever you want there is a ritual. Do you want children? Of course, पुत्रकामेष्टि यागः. What type of children you want? For that also ritual is there. So this is वेदपूर्व which gives all these results. And generally, people are interested in all of them. Then वेद points out that if a person goes through such a life enjoying a healthy body and

possessing all the sense objects and having a healthy environment, if a person goes on and if he is a thinking person, if he is willing to learn from the experiences, then he will discover some important things. What are the important things that this person discovers? वेद says that all these कर्मफलम्s, all these results of action in the form of healthy body, healthy objects and healthy environment, they are all wonderful, alright, they all give pleasures, alright. But all these have certain intrinsic defects. They all have got minus points also. We don't say minus points only. Very careful. We say minus points also. You have to pay the price. And this generally people don't note. Generally, people don't understand because for most of the people life is mechanical.

बालस्तावत् क्रीडासक्तः तरुणस्तावत् तरुणीसक्तः ।

वृद्धस्तावत् विन्तासक्तः परमे ब्रह्मणि कोऽपि न सक्तः ॥
भजगोविन्दम् ७ ॥

There is no time for thinking at all. And that too now with so many distractions, where is the time for introspection. But some people as we saw in मुण्डक –

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणः ॥ मुण्डकोपनिषत् १-२-१२ ॥

ब्रह्मणः means cultured, thinking person, who lives an alert life. Such a person who are rare (the no. of such people will be only countable. कृष्ण tells in the गीता – मनुष्यानाम् सहस्रेषु कश्चिद् यतति सिद्धये । (for गीता, Upanishadic classes only a few people will come). So those rare people discover certain

defects in these कर्मफलम्s. What are those defects? Three types of defects are there in all these कर्मफलम्s – the results of actions. What are those three defects?

1) दुःखःमिश्रितत्वम् : The first defect is – all these pleasures are mixed with pain also. They are not unalloyed pleasures. They are mixed with pain also. In संस्कृत, we say दुःखःमिश्रितत्वम्. मिश्रित means mixed with. Why do we say that they all involve pain?

आर्जने रक्षणे दाने व्यये वापि च वस्तुतः ।

दुःखमेव सदा नृणाम् न धनम् सुख साधनम् ॥

Because to accomplish all these results one has to struggle, nothing comes freely, one has to struggle which means planning and tension and anxiety about success. So, therefore, आर्जने दुःखम् – to accomplish one has to pay heavy price and then the higher the pleasure, greater the competition also. Everybody wants that which gives more pleasure. So, therefore, accomplishing involves a lot of tension, anxiety, pain. And then once you accomplish them, that is not enough, one has to retain them. Retention is as difficult as accomplishment. As somebody said: ‘*First I want status then I want status quo*’. But now in these days of competition, it is impossible and in संस्कृत, we say, ‘first problem is called योग and second problem is called क्षेम’. योग problem is *accomplishment* problem, क्षेम problem is *preservation, maintenance* problem.

अनुपातस्य उपादानम् योगः उपातस्य रक्षणम् क्षेमः ।

Therefore, in every letter they write ‘योगक्षेमम्’. And, if, accomplishment involves pain, maintenance involves more pain. And you take all the efforts in maintaining, in preserving that but in spite of all efforts, whatever is accomplished will have to be lost one day. Nobody can possess anything permanently; everything is a gift of God. And God has the right to take away anything at any time. Not that three month’s notice He has to give. Without notice He can take away – the very life itself. How many people have died just like that? How many people have lost their eyes or ears? And when the loss takes place in spite of my effort, that pain is the greatest pain. And therefore, acquisition is दुःखम्, preservation is दुःखतरम् and loss is दुःखतमम्. So this is the first defect दुःखमिश्रितत्वम्. Then the second defect is –

2) *अतृप्तिकरत्वम्* : Whatever we accomplish through our actions is going to be finite. Because the rule is ‘*as the action is so the result is*’. As the Newton’s law says, ‘that every action has got an equal reaction (opposite need not be said now)’, equal result, proportionate result. And we know that all the actions are finite in nature. If you remember we have discussed this in मुण्डकोपनिषत् (१-२-७)

प्लवा ह्येते अहदा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥
मुण्डकोपनिषत् १- २-७ ॥

So in that मन्त्र it is discussed that all these accessories involved in the action are finite. Whatever instrument you use is finite, the working people are finite and the working place is finite, and the working duration is finite. So, when all of them are finite in nature how can the result be infinite, it is illogical, it is foolhardy to expect infinite result out of a finite action. Therefore, any कर्मफलम् is going to be अपूर्णम् or परिच्छिन्नम्. And nobody is going to be happy with finitude. As long as I am finite my mind will always look for the next higher possibility. Until I get one house I may be craving for that but once I get one house, my next aim is either in ऊटी or in कोडैक्यानल् if there is a summer cottage then it will be nice. Similarly, if you have got one car, then if there is one extra car for each spouse. Similarly, TV also, for there is a channel quarrel. So, you have any number you think of next higher possibility. All the other people might be envying you that but you always feel that I have got something lesser. There is no तृप्ति possible.

न वित्तेन तर्पणीयो मनुष्यः ॥ कठोपनिषत् १-१-२७ ॥

नचिकेतस् tells in कठोपनिषत् – no human being can be pleased, satisfied with any amount of money. Therefore, the second defect is that all the कर्मफलम्s continue to keep you in the state of dissatisfaction. In संस्कृत, this defect is called अतृप्तिकरत्वम्. If you ask ‘are you satisfied?’ They won’t say ‘fine I am satisfied’. Instead they say ‘O.K’. From that tune only you can understand. This is the second दोषः.

3) The third and final दोषः of all the कर्मफलम्s is बन्धकत्वम् – that they all have enslaving capacity; they all can cause dependence, like the dependence causing drugs and materials. You would have heard this expression: ‘Dependence causing drugs’. If you take a sleeping pill and sleep after some days without sleeping pill you cannot sleep at all. There are many people and even here some of you may be there, like drinking water regularly they have to take the pill and go to sleep. A smoker after some time will become a slave of cigarette. So every object is capable of causing dependence and the शास्त्र says that if I depend upon कर्मफलम्s to be happy then it means I am dependent on all those things to be happy. That means I need crutches, not only physical, mental crutches are required to be happy. So, if I need crutches – the external support to be happy tell me whether I am a strong person or a weak person. So, a person who needs a crutch indicates that he is weak, that is why he has to lean. A leaning person is a weaker person; a non-leaning person alone is a stronger person. So when I accomplish a lot of कर्मफलम्s and learn to use all of them to be happy, I now need hundreds of things to say I am fine. Any one of them runs out of order then I am gone. So, therefore, every external object has the capacity to bind you, so you travel really not from dependence to independence but really we are travelling from dependence to more dependence. And I call it success in my life. So that is an

indiscriminate, non-thinking approach. I define it as success, because I can order so many things. But वेदान्त says you are a failure. Why because you are dependent psychologically. This is the third defect called बन्धकत्वम्. Dependent for what? For all the कर्मफलम्s.

So now, we have to remember nine terms.

Three types of actions –

- 1) physical, 2) verbal and 3) mental,

Three types of results –

- 4) improvement of the body, 5) acquisition of the sense objects and 6) ordering a better environment,

Three types of defects in all of them –

- 7) they are mixed with pain, 8) they will never give total satisfaction, and finally they can make you more shackled.

But these three defects, generally, people don't discover. But a कर्मयोगि, a person who leads a Vedic life alone discovers that. Because Vedic life is designed to discover this. Because without discovering this you won't look for a better goal. Because you will say that everything is fine. You settle for something less when something higher is possible like the slum people who are happy with slum and therefore, when the government gives a better accommodation, they rent it out and stay in slum. Because living in the slum they have got used for that. Similarly, an unintelligent person settles for something

lesser in life, because he doesn't discover the limitation of these goals and therefore, the वेद prescribes a way of life by which I can accomplish two things. I can fulfill these desires and simultaneously I can know their limitations also. Once I have discovered their limitations then I cannot seek something lesser. Therefore, my goal becomes what? A goal which is free from these three दोषs – दोष रहित साध्यम्, दोष रहित पुरुषार्थः. All the other पूरुषार्थs are दोष सहित पुरुषार्थs, दुष्ट पूरुषार्थs. I want निर्दुष्ट, दोष रहित,

निर्दोषं हि समं ब्रह्म ॥ गीता ५-१९ ॥

So, some people seek this particular goal. So, I want to accomplish that which will not involve any sorrow and which will give me पूर्ण तृप्तिः.

आत्मन्येवात्मना तुष्टः ॥ गीता २-५५ ॥

'I am o.k., you are o.k.' But after some days, they say, 'I am also not o.k., you are also not o.k.,' there afterwards, 'one of us is o.k., the other one is not o.k.' You have go to a stage where, 'I am also o.k., you are also o.k., the world is o.k., as it is,' पूर्णमदः पूर्णमिदम्.

Now, once I have come to this stage, वेदपूर्व becomes irrelevant to me, because वेदपूर्व prescribes only these three goals. And all these three goals no more appeal to me. Just as for you now the balloons and toys do not appeal, I think so. Now you have grown out of these balloons and for this discriminative person all these three फलम्s – उपाधिफलम्,

विषयफलम् and लोकफलम् – all of them have become balloons; he has grown out of them. In the कठोपनिषत्, नचिकेतस्, the student was offered all the worldly things by the teacher. The teacher says, “Don’t ask for the *Vedantic* knowledge and all, I will give you all worldly things up to emperorship in exchange for this goal. You know what नचिकेतस् said? “I have grown out of all these things,

तवैव वाहास्तव नृत्यगीते ॥ कठोपनिषत् १-१-२६ ॥

They are all wonderful, keep with yourself. I am interested in the defect free goal.” For me now वेदपूर्व has become irrelevant. Now for me what is relevant is वेदान्त. So, this is shifting from वेदपूर्व to वेदान्त, this is shifting from पूर्वमीमांसा to उत्तरमीमांसा, this is shifting from अथातो धर्म जिज्ञासा to अथातो ब्रह्म जिज्ञासा. When such a mature person goes to वेदान्त, the वेदान्त points out that there is such a goal accomplishing which a person will be free from all these threefold defects. A person will get पूर्णत्वम्, पूर्ण-आनन्दः, पूर्ण-तृप्तिः.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः । ॥ गीता ३-१७ ॥

Now our natural curiosity is what is that substance or goal which will give me a defect free result. And the उपनिषत् introduces that goal and it is called ब्रह्मन्. So ब्रह्मन् is that goal which is free from all these threefold defects. So, naturally my next question will be – what is the nature of that ब्रह्मन्, so that I can get the description and once I get the

description I can go and catch hold of that ब्रह्मन्. Tell me where it is and I will some go and get it, I am a great go-getter. So, where can I fish out that ब्रह्मन्? वेदान्त after elaborate description of that wonderful ब्रह्मन् gives a shocking information that, 'तत् त्वम् असि', that ब्रह्मन् which you are seeking, that defect free goal which you are seeking happens to be YOU-YOURSELF. What is the teaching? 'अहम् ब्रह्म अस्मि'. Now hereafterwards my job is no more seeking ब्रह्मन्, because the उपनिषत् does not presents ब्रह्मन् as some object to be accomplished then I have to work on that. But वेदान्त reveals ब्रह्मन् as I myself. And before reading वेदान्त what was my conclusion? I am a finite, lacking person. Therefore, my vision of myself was अपूर्ण-पुरुषः. That is how I started my life. And वेदान्त comes and tells me, 'you are ब्रह्मन्, which means 'lacking nothing', पूर्ण-पुरुषः. So now, what is my job? It is no more acquiring ब्रह्मन्. My job is to find out whether I am ब्रह्मन् or not? That is now my new challenge! My job is no more acquiring ब्रह्मन् because वेदान्त doesn't ask me to acquire ब्रह्मन्. वेदान्त tells you to enjoy the status of ब्रह्मन् and Therefore, my job is, 'whether I enjoy ब्रह्मत्वम् or not?' Now what is my conclusion? I enjoy अपूर्णत्वम् or जीवत्वम् only. Now वेदान्त tells I enjoy ब्रह्मत्वम् or पूर्णत्वम्. I have to find out which one is correct. And therefore, begins Self-enquiry, through which I have to find out whether I am पूर्णः or अपूर्णः? And if a person successfully goes through this आत्मविचारम् he will discover to his utter surprise that the

notion that 'I am lacking in life is a misconception. The idea that I need things and people to be happy is a misconception'. The fact is I don't require anything to be happy, because I am happiness itself embodied. This knowledge is called ब्रह्मविद्या or आत्मविद्या – Self-knowledge. This is the subject matter of वेदान्त. More about which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

Self-enquiry begins with a clash of idea that 'I am जीवः as I thought until now or am I ब्रह्मन् as revealed by वेदान्त'. Therefore, we have to here afterwards, not to go in search of ब्रह्मन्; we need not go in search of ब्रह्मन्. Here afterwards our struggle is to find out whether I am जीवः is correct or whether I am ब्रह्मन् is correct? 'I am जीवः' is my conclusion; 'I am ब्रह्मन्' is *Vedantic* revelation, which one is correct? So, Self-enquiry is required from here afterwards which is otherwise called आत्मा विचारम् or ज्ञानयोगः. So, there is no more कर्म. वेदपूर्व was exclusively dealing with varieties of कायिक, वाचिक or मानस कर्म, whereas वेद-अन्तः does not involve in an iota of कर्म. वेदान्त involves enquiry, knowledge, study about myself to find out whether I am जीवः as I think or whether I am ब्रह्मन् as वेदान्त reveals. If you make a systematic Self-enquiry the वेदान्त is ready help you. Not only that, वेदान्त gives you the warning also, 'never do the Self-enquiry by yourself'. You will miserably fail; in fact, you will confirm your जीवत्वम् more. So, therefore, either enquiring with open eyes or some people enquire with closed eyes 'Who am I?' Whether you close or open your eyes Self-enquiry done by yourself will not lead you anywhere. Therefore, वेदान्त says '*Do the Self-enquiry assisted by me*' (वेदान्त शास्त्र). Not only that वेदान्त makes one more warning, '*not only you should have assistance of वेदान्त, even that is not sufficient, you should be also assisted by a गुरु, who knows how to open वेदान्त, who has got the key to open the वेदान्त*'. So therefore,

the साधन involved here is 'Self-enquiry with a help of गुरु-शास्त्र-उपदेश'. गुरु-शास्त्र-उपाय सहित आत्म विचारः is our job now. And if a person does this enquiry properly and also for a sufficient length of time, adequate and proper enquiry both are important. Like when I want to reach the road in front of me, I require two factors,

i) I should move and movement should be in right direction. Suppose if I move in the wrong direction, instead of reaching the road there, I will be getting away from the road, therefore, proper effort is important (proper means in the right direction).

ii) It should be adequate. If I have to walk I have to take some 30-40 steps. Suppose I take ten steps, then I will not reach the road. There the direction is there, but adequate is not there. Therefore, any effort requires direction and adequacy.

Similarly, Self-enquiry also must be in the proper direction and also it should be adequate. And if this is done then the greatest discovery will be 'I am जीव' is the false notion. I have taken this for granted. Because, I have never made Self-enquiry. Like, we had been thinking, that the earth is the center and the sun is going round, for generations and now the science has proved that it is otherwise. Similarly, I have taken for granted that 'I am जीवः', that I have to get peace of mind outside, that I need security from outside, that I need happiness from outside, all the basic things, I had

assumed that they will have to come from outside. All these conclusions were without thinking. We had never questioned our basic assumptions. We had assumed that that is true and we need that support. That assumption is called जीवत्व भ्रन्ति – Self-delusion. And no delusion will go unless you attack, you enquire. Delusion cannot automatically go away. It requires a deliberate, well-directed effort and that is ज्ञानयोग. जीवत्व भ्रन्ति अपगच्छति and that delusion is replaced by ब्रह्मत्व ज्ञानम् आगच्छति. I am not discovering ब्रह्मन् as a new thing but I am discovering ब्रह्मन् as a new status of myself. Exactly like कर्णः when exposed to कुन्ती's statement, he did not discover the sixth पाण्डव as a new person, but the sixth पाण्डव was a new status for himself. Until then he was thinking that he was not a क्षत्रिय. Now that thinking delusion is replaced by 'I am क्षत्रिय'. Thus, क्षत्रियत्वम् displaces अक्षत्रियत्वम्, ब्रह्मत्वम् displaces जीवत्वम्, कर्ण did not do anything to become क्षत्रिय no action is required because he was already a क्षत्रिय. Similarly, what should I do to become ब्रह्मन्? I need not do anything. This knowledge helps me to own up my eternal ब्रह्मन् status and disown my जीव status. That means after owning my ब्रह्मन् status I drop the notion that I require external factor to be contented. In fact, every external factor becomes a bonus. If it is there well and good or else alright. Every person, every situation, everything are wonderful if they are available and it is o.k. if they are not available. That is called पूर्णत्व प्राप्तिः. अहम् सदा पूर्णः. पूर्णः

means sweet. I am the sweetest person for myself; I am the sweetest person for others also. As a जीवः I am the bitterest person for myself and to others also. Therefore, what does वेदान्त do? वेदान्त through knowledge helps me to own up my पूर्णत्वम् or ब्रह्मत्वम् and also helps me disown my अपूर्णत्वम् or जीवत्वम्. This is called मोक्षः – freedom from अपूर्णत्वम् or जीवत्वम्. This is the content of the teaching of the वेद-अन्तः भागः. We have got this teaching in all the four वेदs. It is called वेद-अन्तः because it occurs at the end portion; and the very same portion is called ज्ञानकाण्ड. Because in this portion there is only knowledge involved, there is no question of action involved. Therefore, वेदान्त has got another name ज्ञानकाण्ड. And yet, there is another name for the same portion and that is called उपनिषत्. The word उपनिषत् has got several meanings. One meaning was given in the previous उपनिषत्s introduction which indicates the mode and benefit – mode of gaining knowledge and the benefit.

‘उप’ means गुरु समीप गमनम् – *going to a गुरु*. ‘नि’ means नीचैः अवस्थानम् or नीचैः स्थानम् – *sitting down*. So उप+नि means going to a गुरु and sitting at his feet which indicates the mode, method of knowledge. Therefore, joining these two together we get the meaning, ‘*That knowledge which is acquired by approaching a teacher and sitting down*’. ‘सद्’ means *destroyer* – destroyer of जीवत्वम्, destroyer of bondage, destroyer of limitations, destroyer of संसार. So thus, उपनिषत् means ‘*that knowledge which is*

acquired by going to a teacher and sitting down and by gaining which one destroys संसार'. This is the first meaning given before.

Now there is a second meaning also. What is that? The expression 'उप' can refer to आत्मा – the Self. How does it mean? Because, literally the word 'उप' means *near*. What is near to me? That is a relative expression, because if I am going to take the outside wall as the boundary then the wall is far away and you are nearby. But if I am going to take the theosophical society then that is far away and the wall becomes nearby. If I am going to take मयलापुर then that becomes far away and theosophical society becomes nearby. Now we want to find out everything in the creation is relatively far and relatively near, what is absolutely near? The absolutely near thing is that for which the distance is zero, and that closest thing is I myself, the आत्मा. The Self is the closest to me and therefore, 'उप' means समीपतमः आत्मा. The expression 'नि' has got the meaning of निश्चय ज्ञानम् which means *doubtless knowledge*. You should not say I think I am ब्रह्मन्, I may be ब्रह्मन्, perhaps I am ब्रह्मन्, my गुरु says I am ब्रह्मन्, the उपनिषत् says I am ब्रह्मन्. No. These all are doubtful knowledge. It should be हस्त आमलकवत्, it should दृढ ज्ञानम्. Therefore, उपनि means clear Self-knowledge. The word 'सद्' has got another meaning. Previously 'सद्' was said as destroyer. And the second meaning is 'सद्' means a *reacher*, a *taker*. That, which takes one to some other place.

And this knowledge is a taker, is a guide, is a carrier, is a leader to – मोक्षम् प्रति गमयति इति सद् – that which takes me to मोक्ष. Therefore, joining together the second meaning is *'that clear knowledge of the Self which takes a person to मोक्ष'*

In the उपनिषत् this teaching is given in the form of dialogues between a गुरु and a शिष्य, संवादः, a constructive discussion between a गुरु and a शिष्य. स्वामि चिन्मयानन्द nicely says what is the difference between discussion and argument? Discussion generates light and argument generates heat. So, you want enlightened or heated up. That's why we say heated argument and not lighted argument. Therefore, between गुरु and शिष्य the discussion is संवादः which makes the शिष्य enlightened. At the end portion of the four वेदs there are many dialogues. Either one dialogue or a group of dialogues put together is called one उपनिषत्. So, in certain cases one उपनिषत् will have only one dialogue as we had in मुण्डकोपनिषत्. Whereas if you go to छान्दोग्योपनिषत् there are several teachers, several students and several dialogues. बृहदारण्यकोपनिषत् several teachers and several dialogues. प्रश्नोपनिषत् one teacher, six students and six dialogues. So thus, either one dialogue or several dialogues put together are called उपनिषत्. In the four वेदs totally there are 1180 उपनिषत्s. Of those, 108 उपनिषत्s are popular. And of those 108 उपनिषत्s, 10 उपनिषत्s are generally studied because these 10 उपनिषत्s have आदिशङ्कराचार्य's pioneering

commentary. And those 10 उपनिषत्s which I had mentioned in my previous introduction –

ईशकेनकठप्रश्नमुण्डमाण्डूक्यतितिरः ।

ऐतरेयञ्च छान्दोग्यं बृहदारण्यकं तथा ॥

Thus, there are 10 उपनिषत्s chosen from all the four वेदs. Why did शङ्कराचार्य choose these 10 उपनिषत्s? Two reasons –

- i) These 10 उपनिषत्s will give a comprehensive teaching of वेदान्त from all angles, all aspects are discussed and all the other उपनिषत्s will deal with the same topic alone and therefore, studying these 10 उपनिषत्s is as good as studying 108, is as good as studying 1180.
- ii) These 10 उपनिषत्s are predominantly analyzed logically by व्यासाचार्य in his ब्रह्मसूत्रs to show that the *Vedantic* teaching does not violate logic. It is not a dogma, it is not a faith, it is not a belief, it is not a brain washing business. So, the whole *Vedantic* teaching does not violate logic at all. This व्यासाचार्य shows, challenged by so many other systems of philosophies, in his ब्रह्मसूत्र which is known as न्याय ग्रन्थः, because it is predominantly logical analysis. Since व्यासाचार्य takes these 10 उपनिषत्s predominantly in his ब्रह्मसूत्रs, शङ्कराचार्य thinks that a commentary on these 10 उपनिषत्s will be useful for the later ब्रह्मसूत्र study.

Of them, we saw मुण्डकोपनिषत् before, which belonged to अथर्वणवेद. Now, we are going to enter into

केनोपनिषत्, which belongs to सामवेद. It is a very small उपनिषत्, consisting of four chapters and it is in prose form. Prose form उपनिषत्s are generally called as ब्राह्मण-उपनिषत् and poetry form उपनिषत्s are generally called as मन्त्र-उपनिषत्. मुण्डक is a मन्त्रोपनिषत् and केन is a ब्राह्मणोपनिषत्. Why it is called केनोपनिषत्? The first word of the उपनिषत् is केन. So, named after the first word, that's the reason. It begins as केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः । The first word is केन. Similarly, ईशावास्य उपनिषत् also gets the name because it begins with ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् । Therefore, it is called ईशावास्योपनिषत्. Thus, every उपनिषत् gets its name due to different reasons.

शान्तिपाठः

This केनोपनिषत् also has got a शान्तिपाठ like मुण्डकोपनिषत्. In fact, all the उपनिषत्s begins with a शान्तिपाठ only. Generally, all the उपनिषत्s belonging to a particular वेद will have a common शान्तिपाठः. For example, मुण्डकोपनिषत् had भद्रं कर्णेभिः शृणुयाम देवाः and it is not only for मुण्डकोपनिषत् but all the उपनिषत्s belonging to अथर्वणवेद. For example, प्रश्नोपनिषत् is from अथर्वणवेद therefore, there also भद्रं कर्णेभिः. माण्डूक्योपनिषत् belongs to अथर्वणवेद therefore, there also भद्रं कर्णेभिः. Therefore, the शान्तिपाठ is determined by the वेद to which it belongs to. Now, here all the सामवेद उपनिषत्s will have a common शान्तिपाठ. केनोपनिषत् belongs to सामवेद, छान्दोग्योपनिषत् also belongs to सामवेद, therefore, they will have a common शान्तिपाठ, which is chanted in the beginning by both the teacher and the student. What is the purpose of शान्तिपाठ? The purpose is that we are aware that the success of our study depends upon two factors both of which are extremely important.

a) Our effort: We should have a value for उपनिषत् and we should take initiative, we should take interest. If we have got only a casual approach then for any smallest excuse first class is cut. So therefore, unless I have got a तीव्र जीज्ञासा it will not work. This is called individual effort, individual free will, पुरुषार्थः is important. I should not be a lazy person all the time telling everything is His will, if He thinks that I

should come to class I will come, if not then I can't come. Because, we always want excuses for our laziness. Therefore, effort is very important.

b) Grace of Lord: Effort alone is not enough we require also the grace of the Lord because, often in spite of the effort, for one run (score) sometimes we lose the cup (game). Drop a catch, cup is gone! So therefore, ईश्वर अनुग्रह is also important. How to get ईश्वर अनुग्रह? In fact, you need not get ईश्वर अनुग्रह because really speaking ईश्वर अनुग्रह is constantly flowing like the Sunlight falling on the earth. So, Sun's अनुग्रह is there, what is required is I should tap the solar energy. By our effort we have to tap the available energy. Similarly here also ईश्वर अनुग्रह is already flowing, prayer becomes a medium of taping the ईश्वर अनुग्रह. Therefore, prayer becomes extremely important for ईश्वर अनुग्रह प्राप्तिः. The purpose of this prayer is that I should be free from the all the obstacles for the study of the शास्त्र. Therefore, it is called शान्तिपाठः. पाठः means repetition, chanting. Chanting is done by both the teacher and the taught for the temporary stay order of विघ्नः, विघ्न शान्त्यर्थम् पठनम् शान्तिपाठः. With that the केनोपनिषत् begins. We will read the शान्तिपाठ now.

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो
बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मोपनिषदं माऽहं ब्रह्म
निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं

केन उपनिषत्

शान्तिपाठः

मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते
मयि सन्तु । ॐ शान्तिः शान्तिः शान्तिः ॥

In this शान्तिपाठः the student is asking for two things:

- i) Freedom from obstacles to study. So, विघ्नः निवृत्त्यर्थम् and
- ii) All favorable factors must be with me to pursue the study. So the request of all the favorable factors for the pursuit of the study.

Now, what are the favorable factors for the pursuit of the study? The first favorable factor is

a) ‘All my equipments or organs must be healthy’. Health is the foundation for everything. நோயற்ற வாழ்வு நான் வாழவேண்டும், மதி வேண்டும். “நோயற்ற வாழ்வே குறைவற்ற செல்வம்” (नोयट्र वाळु नान् वाळवेण्डुम्, मदि वेण्डुम्, “नोयट्र वाळवे कुरैवेट्र शेत्वम्” – Health is Wealth. So, first thing I require is health. Without health you cannot accomplish anything, whether it is material or spiritual. And not only that even if you accomplish you cannot enjoy without health. I have told you the other day, I will get everything, I have earned very well in forty-fifty years and now everything is available but the problem is what I cannot eat sweet because sugar complaint, no salt because pressure compliant, no Tamarind because ulcer compliant. All three times pumpkin juice. For this did you earn Rs.50,000/- per month! Who wants? So, therefore, even materialistically if

you want to enjoy you require health. Therefore, never sacrifice health, always value health very much. Even though वेदान्त says that body is not the goal or end in itself, but we should remember that body is a means for the end. If you take body as an end then it is foolishness, but body must be recognized as the means and therefore, *Vedantic* student knows that even to sit in the class for one hour I require basic health and a healthy back. Therefore, मम अङ्गानि आप्यायन्तु – Oh Lord! let all my organs be healthy, be well nourished. What are those अङ्गानि? – वाक्, प्राणः, चक्षुः, and श्रोत्रम् वाक् means the organ of speech; let it be healthy otherwise he will not be able to ask the question to the teacher clearly and properly. प्राणः – पञ्चप्राणः must be healthy. Anything under working or over working - hyperactive or hypoactive is problem. चक्षुः – the eye. श्रोत्रम् – the ears. In short, सर्वाणि इन्द्रियाणि – all the sense organs, as well as बलम् – the physical strength, all of them grow in me. So the first prayer is for health. If I pray for health, it will not come under सकाम prayer. Never think since coming to *Vedantic* class should I pray for health. Nothing wrong. Because I am seeking health for a noble goal, and therefore, that prayer will come under निष्काम prayer only. मोक्षार्थम् whatever prayer I do they all will come under निष्काम. The details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

केन उपनिषत्

शान्तिपाठः

The केनोपनिषत् begins with a शान्तिपाठ, which is chanted by both the student and the teacher for invoking the grace of the Lord so that the study can be successfully completed. So, विघ्न निवारणार्थम् Through this शान्तिपाठ, the student is seeking three things.

i) *Health of the physical and subtle body* – the स्थूल शरीरम् and सूक्ष्म शरीरम् must be fit enough for my spiritual journey. कार्यकरण सङ्घात योग्यता प्राप्तिः. This is important because whether it is a spiritual pursuit or material pursuit we have the same vehicle only. The body alone has to be used for spiritual pursuit and the same set of sense organs has to be used and the same set of प्राणs are to be used and the same set of अन्तःकरण's has to be used. So all of them must be in a healthy condition. And therefore, health – physical and mental – is extremely important. And not only the student should not neglect the health, he also should invoke the grace of the Lord for health, if not throughout the life, at least, until आत्मज्ञानम् one should have health, because after आत्मज्ञानम् even if health is not alright we have the mental strength to face that condition. And therefore, Oh Lord! give me health.

ii) The second part of the prayer is *Invocation of श्रद्धा*. I should have श्रद्धा in ब्रह्मन् – both सगुण ब्रह्म as well as निर्गुण ब्रह्म. I should have faith until I clearly know what they are. So, श्रद्धा is the second part.

iii) The third part is *may I have all the qualifications required for gaining this knowledge*, which we call साधन चतुष्टय सम्पत्ति – the four fold qualifications in whose presence alone knowledge can take place, in whose presence alone knowledge can be sustained, in whose presence alone the benefit of the knowledge can be reaped. So therefore, let me have all those qualifications.

So these are the three things – health, faith and qualifications. With this background we will read. आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि । I gave you the meaning in the last class. Let all the organs be healthy and well nourished. सर्वाणि इन्द्रियाणि and बलम् physical strength also sufficient for my purpose. Then the student says, सर्वम् ब्रह्म. So from the scriptures the student has heard this expression, he has not understood after all he is a student only, but he has heard this expression सर्वम् ब्रह्म – everything is nothing but ब्रह्मन्. सर्वम् ब्रह्म means the whole creation is none other than ब्रह्मन्; there is no world separate from ब्रह्मन्. That means mistaken ब्रह्मन् is called world, rightly understood world is ब्रह्मन्. This is the basic Vedantic teaching. According to scriptures ब्रह्मन् and world are not two things. Just as rope mistaken as snake is not two separate things. Mistaken rope is snake. Snake properly understood is nothing but rope. Similarly, the whole creation which we have taken now as world is nothing but ब्रह्मन्. O.K, what type of ब्रह्मन्? औपनिषदम् – means which is knowable only through

the *Upanishadic* scriptures. औपनिषदम् is the explanation of ब्रह्मन्. It means ‘that which can be known only through उपनिषत्s’, which cannot be known through any other instrument of knowledge, like perception, inference etc. It is knowable through शब्दप्रमाणम्. उपनिषद एक गम्यम् औपनिषदम्. And मा अहम् ब्रह्म निराकुर्याम् – may I not negate that ब्रह्मन् or Its existence, because until I study the उपनिषत्s I have no way of knowing ब्रह्मन्, because ब्रह्मन् is knowable only through the उपनिषत्s. Therefore, through this sense perception I cannot see ब्रह्मन्. Through rational analysis, you cannot know ब्रह्मन्. Therefore, the tendency will be to reject ब्रह्मन्. That is how people become नास्तिकs. Because it is not available for scientific experimentation and therefore, our tendency will be, what is not available for perception and science, we say is non-existence. And we feel even proud to say that I am a rationalist, I am a modern scientific person, I will not accept God, ब्रह्मन् and all those things. Therefore, the students say, ‘Let us not fall into that ditch, I will not negate ब्रह्मन्.’ We tend to negate ब्रह्मन् or ईश्वर because of several problems. If you take ईश्वर, we tend to negate ईश्वर because, there are so many questions with regard to ईश्वर which are not answered. As long as you are going to accept ईश्वर without questioning, it is o.k. But the moment you raise question there are a lot of problems. The fundamental question they ask is, ‘Why did ईश्वर create this world?’ And if He has created this world why did He create all of us here? And if He created all

of us here, why can't He make all the people moral, good and ethical? If we say Lord cannot change the people, then He is not omniscient and omnipotent. So, one side you say that, 'Lord is omniscient and omnipotent' and at the other side that omniscient and omnipotent Lord creates a world which is full of problems right from mosquitoes onwards, and there are criminals, fraudulent people and there are diseases, there is violence and there is evil. In fact, one of the very big questions in all the systems of philosophies is, 'What is evil?' If God is all goodness, why should there be place for evil at all? Therefore, I am not able to accept ईश्वर as omnipotent. And above all there are people who claim 'I am such a great भक्त, and I have done so much worship and I am facing problem after problem. Therefore, I don't believe in God.' So therefore, belief in God creates a lot of rational problems. What about belief in ब्रह्मन्, the निर्गुण वस्तु? That creates still further problems, because the उपनिषत्s say there is ब्रह्मन्. Then it says you cannot see It, you cannot hear it, you cannot smell It, you cannot taste It, you cannot touch It, you cannot think of It, It is unknowable, unthinkable, unexperienceable, imperceptible, uncalculable, and untranslatable, अव्यवहार्यम्. If It is not available for any transaction then It is not going to make any difference in my life. Why should I bother about knowing such an useless ब्रह्मन्? That निर्गुण ब्रह्मन्, if It is there or not makes no difference. So, why should I accept that ब्रह्मन्? So therefore, ईश्वर is also very difficult to accept,

निर्गुण ब्रह्मन् is also very difficult to accept. Therefore, any person will tend to reject both of them. Therefore, here the student says, 'Whatever happens I should not reject ब्रह्मन्. If I am not able to find a suitable answer to my questions, then I will struggle to get the answer, but I will never reject ईश्वर and ब्रह्मन्. If I have not found the answers, it is not that the answers are not there, but I have not understood sufficiently what is ईश्वर and what is ब्रह्मन्? Therefore, Oh Lord! May You give me the faith until I clearly understand what is ईश्वर and what is ब्रह्मन्. That is why a devotee gives a beautiful prayer,

तव तत्त्वं न जानामि कीदृशोऽसि महेश्वर । ॥ श्री पुष्पदन्त
विरचितं शिवमहिम्नः स्तोत्रम् ॥

Oh Lord! of what nature You are I am not able to know. Whether You are male or female or mixture, whether You are energy or beyond energy, whether You are here or everywhere or elsewhere, I don't know what Your nature is. But one thing यादृशोऽसि महादेव तादृशाय नमो नमः ॥

whatever be Your nature to that nature I offer my prostrations. Therefore, it is my limitation that I have not known, it is not Your limitation. Therefore, the student fervently prays, अहम् ब्रह्म मा निराकुर्याम्, let me not become a नास्तिकः, not even an agnostic, let me be आस्तिकः, let me have श्रद्धा. Not only I should not reject ब्रह्मन् or ईश्वर, मा मा ब्रह्म निराकरोत् – let not ईश्वर also reject me. So, two माs are there. The first मा is

‘let not’, the second मा is ‘me’. So, let not ईश्वर reject me. Let me not reject ब्रह्मन् and let not ईश्वर reject me. That means let me have ईश्वरानुग्रहः. Even to have faith in ईश्वरः, I require ईश्वरानुग्रहः. Let me enjoy the अनुग्रह of the Lord. And since this श्रद्धा is the basic foundation for the scriptural study, the student repeats it again. अनिराकरणम् अस्तु अनिराकरणम् मे अस्तु. Repetition of the same idea. Let me not reject the Lord, let not the Lord reject me. Let me have devotion towards the Lord and may the Lord have his अनुग्रहम्, compassion towards me. With this, the second part the prayer is over. Health has been asked for, faith has been asked for.

Now what is the third part of the prayer? Let me have all the necessary qualifications. So he says तत् आत्मनि निरते मयि – I am a person who am interested in ब्रह्मज्ञानम्. निरत means who am committed to, who am obsessed with, who am serious about this knowledge. I am not a causal person, but I am a committed person. With regard to what? तत् आत्मनि – I am committed with regard to that ब्रह्मन् which is otherwise known as आत्मा. Both words have the same meaning. ब्रह्म means the biggest one. आत्मा means the all-pervading one. The biggest one has to be all-pervading and all-pervading has to be the biggest one. ब्रह्म is derived from the √बृह् – to be big; आत्मा is derived from the √आप् – to pervade. So, बृंहति इति ब्रह्म, आप्नोति इति आत्म; both mean ultimately the infinite Reality. So, तत् आत्मनि निरते मयि – I am one who am dedicated to the pursuit of that ब्रह्मन् and for that I need

उपनिषत्सु धर्माः यः. Here धर्माः means all the qualifications. So, the qualifications we have seen in तत्त्वबोध, I hope you remember the four D's – discrimination, dispassion, discipline and desire.

Discrimination: The understanding that the spiritual growth alone is more important in life. Physical and mental progress or growth is only subservient to spiritual growth. So, if we have a choice between spirituality and materialism, then one has to choose the spirituality alone, one cannot take to materialism at the cost of spirituality. So thus, having spiritual priority is called discrimination. If I am in a place where there is scope for spiritual growth and materially it is not rewarding and suppose there is another place where materially it is rewarding and spiritually there is no scope at all and if I have to choose between these two then I should choose spiritually rewarding life alone. Such a mind which can see the importance of spiritual growth is called विवेकी-मनः and that qualification is called discrimination.

Dispassion: Seeing material growth as subservient is dispassion. It is incidental, it is subject to arrival and departure and therefore, that cannot be the primary thing in life, that has to be only secondary. Thus seeing the secondary nature of the material growth is called dispassion. Not being passionate about materialism, not being obsessed with materialism is called dispassion.

Discipline: As the physical discipline of health, I have got body discipline. If I want to sit for one hour, I should be able to do that. That is physical discipline. Sensory discipline: If I want to listen to a talk for one hour, I should have the attention span for that one hour. Not that in between it goes to beach and comes back. Then in between it will go somewhere else.

अन्यत्रमना अभूत् नादर्शमन्यत्रमना अभूत् नाश्रौषम् ॥
बृहदारण्यकोपनिषत् १-७-३ ॥

Mind went somewhere and gap came in between. No. That one hour the ears must be available. And mind should have emotional health, which is freedom from राग, द्वेष, काम, क्रोध, मोह, मद, मात्सर्य. The mind should have all the healthy virtues which will make the mind a healthy mind. कृष्ण gives an elaborate list in the गीता several times. Therefore, let me have all moral virtues which alone is a healthy mind. Moral virtues mean a healthy mind. Emotionally sound mind is a morally virtuous mind. That is called emotional discipline. And not only emotional discipline but intellectual discipline, thinking discipline is very important. So you should have a logical, rational mind which can understand this teaching. Thus, physical, sensory, emotional, and intellectual discipline is the third qualification.

Desire: Desire for this inner freedom. That now I am a slave of this world, that the world can make me happy, the world can make me depressed, the world can make me

irritated, the world can make me insecure, I am a slave of this world and people around me. So the people can determine whether I am happy or not. This slavery must go. I want to be a master of my emotions. I want to be a master of my inner conditions. This is called internal freedom, which is the fourth D, desire for the freedom. So, how long wife or husband should make me unhappy, how long children should make me unhappy, how long other family members should make me unhappy. All along they were keeping the switchboard but hereafterwards I want to bring that computer mouse under my control. I decide what my mental condition should be. That great freedom, the desire for that is the fourth D. These four D's are called here as धर्माः. Let all these four qualifications be there in me.

And it is not enough that I pray to God, I should also work to develop these four D's. Because, भगवान् can never help us until and unless we are ready to put forth our effort. भगवान् cannot substitute our effort. भगवान् can only boast our effort, complement our effort. We can be only a catalyst for our effort. भगवान् can never compromise. Therefore, I do whatever I have to do but in addition to that, Oh Lord! I want your grace also. The student appreciates the role of Lord's grace. Therefore, he repeats it a second time, ते मयि सन्तु, ते मयि सन्तु. And then ॐ शान्तिः शान्तिः शान्तिः – let there not be obstacles from three sources – आधिदैविक - from supernatural forces, आधिभौतिक - from the immediate

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surroundings & आध्यात्मिक - from within myself there should not be any obstacles. Therefore, three times शान्तिः. With this, the शान्तिपाठ is over. And this is the शान्तिपाठ for all the सामवेद उपनिषत्s. Now the text proper begins.

खण्ड १

Verse No. 1.1

ॐ केनेषितं पतति प्रेषितं मनः

केन प्राणः प्रथमः प्रैति युक्तः ।

केनेषितां वाचमिमां वदन्ति

चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

This is the first मन्त्र. As I said, the उपनिषत् has four chapters. Each chapter is called a खण्डः. खण्ड means a chapter or section. So now, we are in the प्रथम खण्डः, the first chapter. It is a very small उपनिषत् consisting of only 20-25 मन्त्रs. But even though small it is very very powerful उपनिषत् like that small needle-sized chilli, by appearance though small but when bit seventh heaven straight away you see!!! Such powerful chilli it is. Like that, it is chilli उपनिषत्, very very powerful. The उपनिषत् begins with the word केन and that is why the उपनिषत् is called केन उपनिषत्. Like most of the other उपनिषत्s, this one is also in the form of a dialogue, गुरु शिष्य संवादरूपेण. This dialogue method is used to signify many things.

- i) The first significance is that one should learn ब्रह्मविद्या from a गुरु only. Independent study is a highly risky proposal. If I am not able to understand then no problem. It is only time is wasted. But if I misunderstand then there is a very big problem because, even if a गुरु comes later then

गुरु's job becomes double fold. Because already he has read and misunderstood, therefore, गुरु has to rub all the misunderstandings and thereafterwards he has to write. So, गुरु's task will become tougher. And therefore, the first significance is every disciple should learn from a गुरु. However learned the seeker may be. In छान्दोग्य and बृहदारण्यक उपनिषत् and all we will see the students themselves were greatly learned people like नारद etc. Therefore, however learned you may be and however much a great संस्कृत scholar you may be, वेदान्त wants never study independently. Because, here we find everyone humbly went to a गुरु. This is the first significance.

ii) The second significance is a dialogue form is easier to understand. Whenever you have a book, it has got only paragraphs after paragraphs and there is another book which is in the form of a dialogue you will always tend to read the dialogue book. It has a personal touch and it is easier to understand also. And generally, whatever be our doubt that will be coming there in the mouth of the student. Therefore, शङ्कराचार्य writes सुखार्थप्रबोधनार्थम् ॥ कठोपनिषद्भाष्यम् १-१-१ ॥ For easy understanding dialogue method of teaching is convenient. This is the second significance.

iii) There is a third significance also. We find that every *Upanishadic* student has learnt this knowledge from his गुरु. And when you go to his गुरु, he says I have learnt it from my गुरु, that he has learnt from his गुरु, he has learnt from

his गुरु. That means what? This is a traditional wisdom which has no beginning at all. It is अनादि परम्परा प्राप्तम्, like our lineage. I am here because of my parents, my parents are there because of their parents, their parents, their parents ... that it has been there from beginningless time, which we cannot even trace. When did the first human come even now they are pushing on. So, they will say two million years before, because they got a bone from South Africa. And then they get another bone from Ethiopia and they say it is I think 3 million years. And then another scientist gets another one from some other place and he says it is 4 million. We are never able to trace the beginning. Similarly, we come to know that even the *Upanishadic ऋषि*s are not the composers of the वेद; they are also only transferors of the वेद. Therefore, वेद is अनादि परम्परा प्राप्तम्, it is the most ancient teaching. And if this most ancient teaching is still surviving then it means it has validity and efficacy. And therefore, the validity of the उपनिषत् is revealed because of its ancient nature. This is the third significance of the गुरु शिष्य dialogue method of communication.

In some उपनिषत्s, the names of the गुरु and शिष्य are given. As in मुण्डकोपनिषत्, we had the names of both of them.

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ॥
मुण्डकोपनिषत् १-१-३ ॥

In मुण्डकोपनिषत्, शौनक was the disciple and अङ्गिरस् was the teacher. So then, शौनक उवाच, अङ्गिरः उवाच we will know. But here we find that the name of the गुरु and शिष्य are not there. And therefore, शङ्कराचार्य says you have to supply that some student approached some teacher. How do I know that? Because the first मन्त्र happens to be a question. Therefore, there must be a questioner. And from the second मन्त्र onwards we get the entire उपनिषत् as an answer. And therefore, we have to assume that there was a शिष्य and there was a गुरु. Therefore, before reading the first मन्त्र we have to add शिष्यः उवाच. Like in the गीता, we say अर्जुन उवाच like that we have to start here with शिष्यः उवाच, a disciple asked a question. Now, the question itself is a very deep question. Because here the student seems to be a very very informed student who has studied a lot. And therefore, the question itself is an advanced question. To understand the question, we should also come to the level of the student. Now the student seems to be knowing certain fundamental ideas from the scriptures. What are those fundamental ideas?

- i) The student knows that the physical body is made up of matter. This all of us also know. Therefore, body is material in nature. So, whether you go science-wise or शास्त्र-wise body is matter. If you go by science, it will say that the body is full of chemicals. That's why they talk about biochemistry. So it has got all the elements – aluminum, iron, nickel, hydrogen, potassium, oxygen, whatever you

name the body has got all those chemicals. And when there is imbalance there are a lot of problems also. That also we know. And that the body is made up of chemicals is proved because to cure the diseases they add only chemicals. Therefore, number one body is material in nature. And if you go by शास्त्र also, the body is made out of the five elements. There is earth in the body – the solid portion, there is water in the body plenty which alone gives the shape, there is fire in the body in the form of 98.4 temperature, there is air in the body in the form of breath and there is space which we occupy plenty! Some people more some people less. So, this is a पाञ्चभौतिक शरीरम् and therefore, the student knows that body is material and therefore, he has concluded that body is inert by itself. Because, matter is inert; body is matter; and therefore, body is अचेतनम् by itself. This is the first point the student already seems to know. स्थूल शरीरम् अचेतनम्.

ii) Then the second point the student seems to know is even the invisible inner body which they call सूक्ष्म शरीरम् that also is made up of matter. We have seen long before that सूक्ष्म शरीर consists of

पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि पञ्चप्राणादयः मनश्चैकं बुद्धिश्चैका ॥ तत्त्वबोध ३-२-१ ॥

the subtle body consisting of 17 faculties. So, the sense organ of perception, knowledge; the sense organ of action; the fivefold physiological powers; the emotional and rational

faculty. We can mainly take this mind here. The student knows that the mind is also made up of matter. How do you prove that the mind is made up of matter? Science is not yet very sure about what is mind. They are still in research. Whether the mind is brain only or whether mind is some separate entity which is located in the brain or whether mind of something which is located outside the brain. What is mind science is not very very clear. शास्त्र talks about the nature of mind and points out that mind is also made up of matter. The only difference is mind is made up of subtle matter, like energy. What is energy? Nothing but subtle form of matter, invisible, intangible form of matter is called energy. Similarly, mind is also a subtle form of matter only. And that is the reason also that the mind is influenced by matter. That's how for many psychological conditions they give a lot of drugs. And there is a lot of controversy also, whether the mind should be treated by counseling and finding out what is the problem or as many psychiatrists do they don't go into the details why these problems came and they only go on giving drugs. Whether it is proper or not there is a big question. But one thing, why do they give drugs? Because mind is influenced by chemicals. And even the biochemistry change can change in your attitudes, your moods etc., which is scientifically proved and experientially proved. And if the mind has to be influenced by matter then mind must also belong to the realm of matter only. And

therefore, the student knows that mind is matter. Matter is अचेतनम् or जडम्, inert and therefore, the student concludes that mind is also inert by itself. So,

- The first lesson is body is matter therefore, inert by itself.
- The second point is mind is matter and therefore, inert by itself.

iii) Then the third thing the student has observed is even though logically, the body must be inert because it is matter and mind must also be inert because it is matter, experientially we see that the body-mind complex is sentient. So this is the third point we get from observation. What is that? Body must be inert but it is sentient, mind must be inert but it is now sentient. So, this is the third observation. Therefore, the question comes, how can the naturally inert body-mind complex become sentient? So, the student himself solves the problem – I told you that this student is a very evolved student. Therefore, he himself has solved the problem. What is that? He uses a very simple idea. Suppose milk is there. You know the taste of the milk, it is not sweet by itself. Now you drink this milk and you find that it is very very sweet. Then what do you conclude? Very simple, the milk must be sweet because of some external factor pervading the milk. Naturally, the milk is not sweet, but experientially the milk is sweet and therefore, the milk must be pervaded by something which makes the

nonsweet milk into sweet. Do you see that sweetener? To the eyes you don't see any difference. Because sweetened milk also is white and nonsweetened milk also is white. For appearance both look same but you know that there is an invisible, intangible principle which is pervading the milk and because of which alone the milk is sweet. Similarly, you drink water and it is saltish. Then what do you understand? Water by itself is not saltish. Now, to my experience the water is saltish. But to my eyes I don't see any difference. This water and that water look same to me. Then what do I infer? There is an invisible principle which is pervading the water because of which the nonsaltish water is now saltish. Similarly, you can extend in any plane. This light bulb is bright and luminous. You know in the shop the light doesn't have the natural brilliance. But when I am putting in the point the bulb is luminous. Then what do you conclude? This bulb is blessed by some invisible principle because of which alone the nonluminous bulb is now luminous. Similarly, the student sees we are like bulbs. स्थूल शरीरम् is bulb, सूक्ष्म शरीरम् is like filament. Both the bulb and filament do not have luminosity of their own. But if they are now bright it is because they are blessed by an invisible principle, there we say electricity. Similarly, this body-mind complex which is made of matter has to be अचेतन bundle of matter only. But if this body-mind complex is now sentient then it must be blessed by some invisible तत्त्वम्. And the

student names it **देवः**, some invisible principle because of whose blessing alone the body is sentient, the sense organs are sentient. Now the student's question is, **हे गुरो!** I know there is an invisible principle. I want to know what is that principle. Therefore, what is the question now? What is that principle because of which the inert, insentient body, senses and the mind behave as though they are sentient? This is the essence of the question, for which the teacher has to answer – that Consciousness principle is called **आत्मा** which is otherwise called **ब्रह्मन्**. This is how the teaching is going to proceed. Now look at the first **मन्त्र**.

So he says, **मनः प्रेषितं पतति** – the mind objectifies the world, **प्रेषितम्** – as though it is activated by, propelled by some another force. Exactly like the bulb illumines the object propelled by, blessed by some other force. Similarly, mind should not be objectifying anything normally why? Because mind is made up of matter and hence inert. But the mind seems to be blessed by something. And therefore, **प्रेषितं मनः** propelled mind objectifies. **पतति** literally means fall, here fall means what? Objectifies, perceives. **केन इषितम्** – blessed by which principle? So, this is the first part of the question. Blessed by which principle does the mind objectify the external world. Then the second part of the question – **प्रथमः प्राणः प्रैति**. **प्राणः** means the **प्राण तत्त्वम्**, so the life principle. The **पञ्चप्राण**s we have seen – the respiratory system, **प्राणः**; the excretory system, **अपानः**; **व्यानः**, the circulatory system;

समान, the digestive system; उदान, the reversing system. The fivefold system put together is called प्रथमः प्राणः, foremost प्राण. Because life principle is the foremost, that means the most important principle because without that nothing can happen. That's why during sleep you can go without the sense organs, sensory functions are suspended, the sense organs of knowledge are suspended, emotions suspended, thinking suspended, egoism that I am so and so is suspended, memory is suspended. Thus, all the faculties can be suspended. But one thing has to continue even during sleep, what is that? The प्राण must be functioning. Suppose that is also suspended then what happens? They will take to the crematorium and burn it off. So therefore, thank god! प्राण functions in all the three अवस्थाs. Therefore, it is called प्रथमः प्राणः, जेष्ठः प्राणः, the most important one that is also functioning. केन युक्तः – blessed by which principle does the pranic system operate? And प्राण is also what? Inert by itself. Because प्राण is only a form of वायु. आध्यात्मिक वायुतत्त्वम् is प्राण. So, that is also inert by itself. So what makes it is sentient? केन इषितां इमां वाचम् वदन्ति. Now the वागिन्द्रियम् is functioning. And it is not naturally sentient. If वागिन्द्रियम् is naturally sentient the dead body also should be speaking. So even in dead body also tongue is there, teeth are there, everything is there, all the organs are there and in me also they are there then what makes the difference? There the tongue doesn't move and here the tongue moves. Therefore, there seems to be some invisible

principle because of which the वागिन्द्रियम्, the organ of speech is functioning even though it is inert by itself. And if you remember तत्त्वबोध all the 17 organs of सूक्ष्म शरीर are made out of the five elements only. So, वागिन्द्रियम् is made out of what? Do you remember तत्त्वबोध, it is the रजोगुण of आकाशतत्त्वम्. So that is the one that is responsible for वागिन्द्रियम्. So, what is the principle behind the वागिन्द्रियम्? And finally, चक्षुः श्रोत्रं क उ देवः युनक्ति – What is that principle, देवः? देवः means sentient principle, effulgent principle which propels, activates चक्षुरिन्द्रियम्, चक्षुः means the eye. And श्रोत्रम् – the ears. Even though the student mentions only two sense organs but you have to add all the other पञ्चज्ञानेन्द्रियाणि also, पञ्चकर्मेन्द्रियाणि also, पञ्चप्राणाः also, all of them in short. क उ देवः युनक्ति. If I can see the propeller, I would not have asked this question. Just as the sweetness in the milk is invisible, just as the salt in the water is invisible, just as the electricity in the bulb is invisible, similarly that extraneous principle in the body happens to be invisible. And somebody wanted to weigh that! So after the death they wanted to take the weight, so that they can know what is the weight of आत्मा. Because before death it was there, after death it is gone and therefore, we will weigh. On weighing they see it is more! So therefore, all the scientific methods can never know what this Consciousness is. Therefore, tell me what is that? For which the teacher is going to give the answer through the entire केनोपनिषत्. For student

only one मन्त्र, the rest of the things the teacher is going to talk, which we will see form the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।

केनेषितां वाचमिमां वदन्ति वक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

The उपनिषत् begins with a question from a student. Through this question, the student wants to know about the आत्मा – the Self of an individual. The student seems to be an informed one. So, he is aware of the fact that the body-mind complex is an inert entity by itself, because from the शास्त्रs he has come to know that the mind-body complex is made up of matter. The only difference is the body is made up of gross matter while the mind is made up of subtle matter, both of them are matter only. And he also is aware of the fact that matter is intrinsically inert, अचेतनम्. And therefore, extending this principle, the body-mind complex which is material in nature he concludes that the body-mind complex which is material in nature has to be intrinsically अचेतनम् only. This is the conclusion that I get from my analysis. While my analysis says that the body-mind complex should be inert, my experience shows that the body-mind complex is sentient, चेतनम्. And therefore, I can easily infer that this body-mind complex should have some external factor because of which the insentient one has becomes sentient. Like you see the mike here, and in the beginning it does not function at all and later it begins to function. Visibly you don't see any difference but you have the knowledge that the mike itself cannot function and therefore, you know that there is an invisible principle which is blessing this mike because of which it has become a

functioning mike. You can extend it to lamp, you can extend it to hot water. Simple. Water is generally cold, now water is hot and therefore, it is pervaded by something other than itself. So thus, the body has got borrowed Consciousness, it has got आगन्तुक चैतन्यम् or आभास चैतन्यम् or प्रतिबिम्ब चैतन्यम्, different words we use, it has got borrowed Consciousness. And if this material body enjoys borrowed Consciousness then there must be someone to lend. Borrowing is impossible unless there is lending. So, we require a lender principle. This principle the student chooses to call as देवः. देवः means an intrinsically sentient principle, which can lend sentiency to an insentient entity. Who is a rich person? Who has got his own wealth and therefore, who can lend money to the poor one. So thus, देवः means स्वयम् चैतन्यतत्त्वम्. That which has got innate Consciousness and therefore, which is capable of lending Consciousness to this body. That principle must be intrinsically conscious, because if that principle is again borrowing Consciousness then what will happen? You will require another principle to lend Consciousness. If that is also enjoying borrowed Consciousness then again it will require another. This is called an infinite regress defect. So ultimately, you want a lender which is a non-borrower. So, what is that non-borrower lender principle which lends Consciousness to the body-mind, which is called देवः? Oh teacher! tell me what is that देवः? Normally we call it आत्मा. So therefore, the question is आत्मस्वरूपम् किम्? For which the teacher is

going to answer through the entire उपनिषत्. Question is one, the rest of the text is the answer to that question.

Verse No. 1.2

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं

स उ प्राणस्य प्राणः चक्षुषश्चक्षुः ।

अतिमुच्य धीराः प्रेत्यास्मात्लोकादमृता भवन्ति ॥ २ ॥

So, this is the key मन्त्र of केनोपनिषत्, the foundation मन्त्र of केनोपनिषत् upon which alone the rest of the text is built up. Every उपनिषत् will have a key मन्त्र, which is a capsule मन्त्र which will have the essence. Like in the गीता, अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ गीता २-११ ॥

The गीता is over. The rest of the श्लोकs are only a commentary on अशोच्यान्. Similarly, again a summary is given,

सर्वधर्मान्परित्यज्य ॥ गीता १८-६६ ॥

It is गीता सार. Similarly, what is केनोपनिषत् सार if somebody asks, श्रोत्रस्य श्रोत्रं. This is the सार, an important मन्त्र. And through this मन्त्र, the teacher wants to say that आत्मा is that principle. You wanted to know what is that principle, because of which the body-mind complex is sentient, that principle is called आत्मा whose nature is चैतन्यम्. चैतन्य स्वरूप आत्मा is the one you are asking about. Otherwise it is called चित्-आत्मा, चैतन्यम्, चित्-ज्ञानम्,

विज्ञानम्, प्रज्ञानम्, all these are synonymous, संविद्, another rare word is there. All this means the same Consciousness principle. So, चैतन्य आत्मा is the principle which blesses the body-mind complex. Then naturally, the next question will be what is that Consciousness, which is called आत्मचैतन्यम्, चित्, for which you should remember the points that I have given in the introduction. Do you remember?

- i) Consciousness is not a part of the body, property of the body or product of the body.
- ii) Consciousness is an independent entity, which pervades and enlivens the body.
- iii) Consciousness is not limited by the boundaries of the body.
- iv) Consciousness will continue to exist even after the body-medium collapses.
- v) Consciousness cannot have any transaction once the medium of transaction collapses. Even though the transaction ends, but it is not the end of the existence of Consciousness. Non-transacting Consciousness is not non-existing Consciousness. That Consciousness will survive, that nontransacting Consciousness we call अव्यक्त चैतन्यम्. When it is accessible through transaction, we call it व्यक्त चैतन्यम्. So, either in व्यक्त form (transactable form) or in अव्यक्त form Consciousness Continues.

To understand that I had given an example also. The light is not a part, product or property of the hand. Light is an independent entity which pervades and illumines the hand. Light exists beyond the boundaries of the hand. Light continues even after I remove the hand. But the continuing light will not be perceptible if the reflecting medium is absent. The non-perceptibility of the light is not the non-existence of light.

This independent Consciousness principle, which is pervading and which is eternal. This eternal, all-pervading Consciousness principle is the देवः which you asked for. This is the answer that the teacher wants to give and the teacher gives. But the teacher presents this answer in a peculiar language, which looks understandable. As such it is not understandable. Somebody said, philosophy is looking for a black cat in a dark room in which it doesn't exist. So it looks that it is true (even though it is not true), already difficult to understand. The teacher uses a peculiar language to define आत्मा. And what is the आत्मा? He says, श्रोत्रस्य श्रोत्रम्. You are asking what is that principle which blesses the ear? And he says that principle is called Ear of the ear. Therefore, आत्मा is the Ear of the ear. Then you asked the question what is that principle which blesses the eye? It is the Eye of the eye. What blesses the nose? Nose of the nose. What blesses the mike? Mike of the mike. There will be only one answer for whatever all questions! So therefore, श्रोत्रस्य श्रोत्रम् – It is the Ear of the

ear. **मनसः मनः** – It is the **Mind** of the mind. **वाचो ह वाचम्** – It is the **Speech** of the speech. **प्राणस्य प्राणः** – It is the **प्राण** of the प्राण. **चक्षुषश्चक्षुः** – It is the **Eye** of the eye. Up to this, i.e., **चक्षुषश्चक्षुः** of the third line is the definition of **आत्मा**. It is the **Eye** of the eye, is the **Ear** of the ear, **Mouth** of the mouth, you can add all organ and say **That** of the that, the **Organ** of the organ. This is **आत्मा**. Now what are we to understand by this expression? As I said in the beginning itself, **Ear** of the ear is nothing but that Consciousness principle. Why is Consciousness called the **Ear** of the ear? Why does the teacher choose to use such a language? Because, when you say it is the **Ear** of the ear you are communicating the idea that it is something distinct from the ear. So thus once you say this is my clock, this is the house of **राम**, suppose I say, this is the house of **राम**. The moment you put '*of*', what idea you get? House is different and **राम** is different. And they have got what relationship? Some relationship is there but you have communicated that they are different entities. So by saying that **आत्मा** is the **Ear** of the ear, the teacher has communicated that **आत्मा** is that Consciousness which is distinct from the ear. And at the same time it *pervades* the ear. Remember the example, light is distinct from the hand and also it pervades the hand. Therefore, by saying **श्रोत्रस्य श्रोत्रम्** the teacher means Consciousness is different from the ear. It pervades the ear. And finally and most importantly Consciousness is called **Ear** of the ear because, because of Consciousness alone ear is

able to function as ear. The ear's eariness is because of its hearing power; and therefore, the teacher wants to say that it has the hearing power because of its sentiency and the sentiency is because of the आत्मा. Similarly, the eye is an eye only when it has got seeing power and therefore, the eye's eyeness is because of the Consciousness lent by the आत्मा. This mike will stop to be the mike once the electricity is gone; therefore, we can say the mike's mikeness, the amplifier's amplifierness status is because of what? Electricity. Therefore, you can define electricity as what? The Amplifier of the amplifier. Subtle way of presentation. So therefore, what is Consciousness? It is That Which is different from every organ, Which pervades every organ and because of Which alone every organ is that organ. And that Consciousness is the देवः.

Now the next question is why should the teacher put in such a complicated language. He could have easily said, It is the Consciousness, चैतन्यम्. Instead of using the word Consciousness, the teacher says It is that principle Which is different from every organ, Which pervades every organ and because of Which the organ is an organ. Like the logicians. You know one person was going in car and his tyre got punctured, flat. So then he is a logician. So he went and told what has happened. That part of the car because of which the car moves forward has lost its pristine rotundity! Similarly, why can't you say that principle is Consciousness? Why can't

you चैतन्यम् is the आत्मा? The teacher doesn't want to say that because, the moment we hear that Consciousness is that principle, our tendency will be to sit in meditation and look for that Consciousness, which mistake we have been very successfully committing that when the teacher teaches the आत्मा, the very Self still there are people sitting in meditation hoping to experience that आत्मा one day. Because, our tendency is to objectify whatever is taught. If I introduce आत्मा, you will look for आत्मा. If I introduce ब्रह्मन्, you will look for ब्रह्मन्. And if I say It is ज्ञानस्वरूपम्, you will say like that person who said “स्वामिजि, 12 years I have been asking who am I? And then I have even dived deep also and after 12 years I have managed to silence the mind. I am able to come up to the blankness. Earlier the mind used to run all over but after 12 years I able to make my mind blank. After this I am waiting on and on, when is that आत्मा come so that I can have direct perception. Unfortunately, that Consciousness is never going to come, because it happens to be I Myself! It is the very subject, who is the Consciousness principle who is looking for! And any number of जन्मs I sit in meditation I am never going to come across आत्मा or ब्रह्मन् and whatever I come across will not be आत्मा or ब्रह्मन्. केनोपनिषत् is going to say that later. Every experience you get has nothing to do with आत्मा. Because every experience you get deals with the object of experience and we are talking about the subject the **Experiencer** principle. Therefore, the teacher is worried that

if I say It is the Consciousness, then this fellow will be running helter skelter searching for It desperately. And he will never get because Consciousness happens to be He Himself. Therefore, the teacher doesn't say It is Consciousness. Then we will get a doubt. O.K. if this teacher says It is Consciousness then the student is going to search for It and the teacher's intention is to show that Consciousness is not an object to be searched but it is the very student himself. So, then the question will come why can't the teacher makes it still simpler? Instead of saying Consciousness, the teacher could have said, It is You! The I won't search for It. So, if said Consciousness, he will search. For some time he will search externally. And thereafterwards, internally. Consciousness is neither outside you nor is it inside you but It is You. Then, why can't the teacher say that the आत्मा is You? Isn't it better? The teacher is worried because, if the teacher says that principle is you, in the teacher's mind you means the Consciousness principle. But in the student's mind, you refer to this overweight body. So if the teacher says, you, body-mind complex will be mistaken. If the teacher says it is Consciousness, then he will sit in meditation and wait for Consciousness. I have to find out some method by which he should know "I am that principle" and that "I" am the "Consciousness" other than my organs. And what is the best method? श्रोत्रस्य श्रोत्रम् मनसो मनो यद्. And if you analyze what is the **Ear** of the ear, you will find that I am the one who

am behind the ear and who am functioning through the ear. That is why when I turn my attention elsewhere, suppose, suddenly some car passes by, so now your mind has gone behind the eyes to look for vehicle. Then you have disidentified from your ears and for those two minutes whatever I say is not registered. Therefore, what is **Ear** of the ear, tell me? You, who is other than the ear and who makes the ear function because of your identification, that you are the **आत्मा**, the Consciousness principle. And therefore, the teacher says indirectly and the final essence that we have to grasp is “*I am the आत्मा and I am that Consciousness and I, the Consciousness am different from all my organs.*” Having given this capsule, which will be elaborated in all the **मन्त्र**s later. Now the teacher wants to talk about the benefit of this knowledge. By knowing that I am not the ear but **Ear** of the ear, I am not even mind but the **Mind** of the mind, what is the benefit I can get? **फलश्रुति** comes. **धीराः**. **धीराः** means wise people, discriminative people. Why do we say they are discriminative people? When they use the word ‘I’, they take only the Consciousness part as themselves. They don’t take the body-mind part as themselves. In the case of indiscriminative people, the word ‘I’ is used for both the Consciousness and the body; it is mixed-up. In the case of discriminative people what happens? I use the word ‘I’ and I take only the Consciousness part as myself and the body-mind complex I take as an incidental medium for my transactions

which I use in the waking state. Isn't it? In the waking state body goggle and the mind these two I use and I experience the world of physical objects as well as the world subtle objects. In sleep what happens? Do I stop to exist? No. I continue to exist, the body and the mind part stops functioning, they are resolved, they are relaxing. The transaction ends, the world ends, the thoughts end, the emotions end. Form that it is very clear that all the thoughts and emotions are incidental experiences that come when I temporarily use the body-mind complex. And if in another जन्म, वासांसि जीर्णानि I have another ant body suppose, then again it is another incidental equipment giving an incidental biography. Biographies come and go in keeping with the body-mind complex going. But what is my biography? My original nature? It is free from all these incidental experiences. Therefore, It is free from the emotions, fatness, leanness, birth, death, all of them are not there. I have transcended the body and its limitation. Therefore, the उपनिषत् says, धीराः अतिमुच्य. अतिमुच्य means transcending. That's is why I give the example. Suppose I say, I am happy. Does happiness belong to the mind or to the mouth? Happiness belongs to the mind. But who is making the statement? Mind or mouth? Both are required. Mouth is required and for the mouth to function mind is required. The mixture alone is using the word 'I' but even though the mixture alone is using the word 'I' you don't mean the mouth part when you say I am happy. You are referring to which part

of you? Only the mind part. I am intelligent when you say, the statement is made by the mouth, through the mouth but the 'I' means what? Only the intellectual part. Similarly, when you say, I am आत्मा – who is making this statement? Consciousness plus the body-mind complex is making this statement. But what I mean by the word 'I' is not the body-mind complex but I take the Consciousness part alone. And that 'I', which is the real 'I' am the आत्मा. And by knowing this आत्मा I transcend, अतिमुच्य the body-mind complex. Transcending is not a physical action, not a physical event. It is an *intellectual event*, in terms of understanding. Like when I say I am happy, I don't include my mouth in that word 'I'. That non-inclusion of the mouth, in that word 'I' I include what? Only the mind part. That is called transcending the mouth. I take the mouth as only a medium of expression but happiness belongs only to the mind. Similarly, when I say अहम् ब्रह्म अस्मि, I am the all-pervading Consciousness principle. Who is saying? This person [referring to himself]. This person is telling about all-pervading. And can this person be all-pervading? He doesn't pervade even the dais. But how can I say I am all-pervading Consciousness? I have transcended. And how do I transcend? Keeping the body, I exclude the body in the meaning of the word 'I'. Using the body, I exclude the body in the meaning of the word 'I'. This intellectual segregation is called transcendence. Every ज्ञानि does that alone. But he is using the same mouth and he is

using the same body, he will do everything the same. But when an अज्ञानि uses the word 'I', the Consciousness includes the body-mind complex. When ज्ञानि uses the word 'I', the Consciousness excludes the body-mind complex. When you include the body-mind complex, it is called the primary meaning of the word 'I'. If you exclude the body-mind complex, it is called the secondary meaning, the implied meaning of the word 'I'. So, वाच्यार्थ 'I' and लक्ष्यार्थ 'I'. वाच्यार्थ 'I' is mortal but the लक्ष्यार्थ 'I' am immortal. Therefore, धीराः अतिमुच्य. This is called जीवन्मुक्तिः. How long it will continue? First of all, a ज्ञानि is not bothered about that. Because you are bothered only when you are over attached to the body. Now that the ज्ञानि has transcended, he looks at this body as one of the billions of bodies, like waves in the ocean which has to rise and set. There is no specialty to this body. And therefore, it has to अस्ति, जायते, वर्धते, विपरिणमते, अपक्षीयते pops off! So he doesn't have any extra राग or extra द्वेष. And this transcending the राग-द्वेष itself gives peace of mind. All mental disturbances are due to strong राग-द्वेष with respect to the body-mind complex. This strong राग-द्वेष is so powerful that it overflows to the wife's body through this body (because wife is not to the आत्मा, there is no husband and wife for आत्मा). So therefore, all relationships are only for this physical body. Therefore, my राग-द्वेष through my body it comes and goes to wife's body, husband's body, child's body, grandchild's body etc. In fact, it is

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा ॥ गीता १७-२ ॥ Even the Banyan tree of Theosophical society cannot spread that much but our राग-द्वेष spreads so much. All of them get neutralized which means objectivity comes, acceptance comes, there is a balance. So this is called जीवन्मुक्ति. And it will continue as long as the प्रारब्ध oil continues, the flame of life will burn. And when the प्रारब्ध oil is exhausted the flame is put out. Then what will happen? अस्मात् लोकात् प्रेत्य – after death, which was called in मुण्डकोपनिषत् as परान्तकाल.

ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ॥
मुण्डकोपनिषत् ३-२-६ ॥

That परान्तकाल at the end of the प्रारब्ध. What happens to them? सञ्चित is burnt by knowledge, आगामि does not rise, come at all and प्रारब्ध is exhausted. All these three types of कर्मs are gone. Therefore, what happens to them? अमृताः भवन्ति – they are one with the all-pervading ब्रह्मन्. Like the pot-space merging into the total-space when the pot is broken. Pot-space doesn't get destroyed when the pot is destroyed. Only pot-space merges. And what type of merger it is? It merges without motion. Not that slowly, gradually inch by inch it will merge. Then what do you mean by merger? The name 'pot-Space' is withdrawn. Similarly, you called this person a जीवात्मा because the enclosure's availability. And when this pot is broken, the Consciousness continues to survive but in the presence of this enclosure it was called जीवात्मा. In the absence of the enclosure, it is again called

परमात्मा. Therefore, अमृताः भवन्ति – they become one with परमात्मा, which is called विदेहमुक्तिः.

So thus in this complete मन्त्र, आत्मस्वरूपम् is talked about, आत्मज्ञानम् is talked about, आत्मज्ञान फलम् number 1 i.e., जीवन्मुक्ति is talked about, आत्मज्ञान फलम् number 2 i.e., विदेहमुक्ति is talked about. Four big topics have been encapsuled in this one मन्त्र. The teacher himself feels that full grasping may not be there for the student and therefore, the teacher himself elaborates this idea in the following मन्त्रs. We will read.

Verse No. 1.3

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ।
न विद्मो न विजानीमो यथैतदनुशिष्यात् ॥ ३ ॥

Here the teacher confesses that revealing this आत्मा is almost an impossible task. Any subject under the Sun can be taught, at least by having a slide or by laboratories or if it is a microbe you can have a microscope. Somehow or the other everything in the creation can be communicated. But आत्मा is one thing which is *almost* impossible to communicate. The teacher doesn't want to say impossible, because then the next class he cannot conduct. So, he has to wind up the teaching and therefore, he says, that it is an extremely tough task. Why is this tough? I have told this before. That until coming to वेदान्त, we have dealt with objective sciences. In the case of all objective sciences you hear, form a concept then directly

experience it. So whether it is chemistry an experiment is talked about, you write notes and all – what precipitate will come, how to pass this gas and all those things and you have got a concept, what is this acid, what is the Hydrogen-Sulphide gas and how that Sulphide precipitates. After reading all of this, then actually you just pass and you see result. So this is there in the case of atoms, this is there in the case of stars, this is there in the case of human emotions, you can understand and objectify within your mind. Your emotions are objectifiable for you. And therefore, we have developed the objectification orientation and with that we come to वेदान्त. And the teacher talks about आत्मा and ब्रह्मन् and the student tries to form a concept. He tries to for Its color as to how It looks! Then the teacher says that It is अवर्णम्. So o.k. colorless object. So then,

अशब्दम् अस्पर्शम् अरूपम् अव्ययम् तथा असं नित्यम्
अगन्धवच् च यत् ॥ कठोपनिषत् १-३-१७ ॥

As even the descriptions are given, he tries to conceive of it. The nearest I can conceive of is space. And having conceived of space, he tries to again think of आत्मा as space and tries to experience the आत्मा as space through his ध्यानम्. These are all beautiful concepts. The concept in itself is not faulty. But unless we are extremely careful, any word you use can confuse the student. Suppose I negate all of them. It is not this.

यं नेति नेति वचनैर्निगमा अवोचं ॥ प्रतःस्मरणस्तोत्रम् २ ॥

उपनिषत् tries that method also. उपनिषत्s have tried so many ways to communicate the uncommunicatable!

अस्थूलमनण् अहस्वमदीर्घम् अलोहितमरुनेहम् अच्छायमतमो ॥
बृहदारण्यकोपनिषत् ३-८-८ ॥

Not this, not this... . And once you negate all the objective concepts, the student says “Now, I understood!” “What?” “There is no entity called आत्मा. Now, I understood, स्वामिजि. After 15 years I have finally understood that there is no such thing called आत्मा. It is शून्यम्!”

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः ॥ दक्षिणामूर्तिस्तोत्रम् ७ ॥

After years of analysis. So therefore, either he tends to objectify or he tries to say that it is not there at all. Now what should I do? I should teach in such a way that he knows आत्मा exists and he also doesn't try to objectify that. He has to accept the आत्मा without trying to objectify it. This is a real task; a challenge for every Vedantic teacher. The Therefore, the teacher says here, it's a challenge my शिष्य. तत्र चक्षुः न गच्छति – the eyes cannot objectify that आत्मा. And eyes represent all the पञ्चेन्द्रियाणि, therefore, it means It cannot be seen, smelt, tasted, touched, heard; अशब्दम् अस्पर्शम् अरूपम् अरसम् अगन्धम् ज्ञानेन्द्रियस cannot objectify it. So, what about कर्मेन्द्रियस? Can I somehow through कर्मेन्द्रिय catch hold of It? Can I grasp It with hand? न वाक् गच्छति. वाक् means organ of speech. So, It is not accessible even for words. Because, for every word we have got a corresponding concept.

And the concept we have associated with the word only through an objective experience. How does any word communicate? How does the word clock communicate to you? I am using the word clock. How does the knowledge arise in your mind? At some time in your life you have seen a clock and somebody has used the clock, I introduce a word and I introduce the object you perceive, and I show you the connection between the word and the object. And by seeing शब्द-अर्थ सम्बन्धः you have got the concept of every word. It is called वृद्धव्यवहारः. And thus, every word you have got to know only by experiencing a corresponding external object and therefore, every word has got an objective concept alone. And therefore, whatever words I use, you will form an object either outside or a concept with inside. And what is आत्मा? It is neither an object outside nor a concept inside. But It is you who are aware of the external objects and internal concepts. That आत्मा is neither an object nor a concept. Therefore, words cannot also objectify It. And वाक् represents all the कर्मेन्द्रियs, therefore, It is कर्मेन्द्रिय अगोचरम्. In मुण्डक, we saw

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम् । ॥
मुण्डकोपनिषत् १-१-६॥

The same idea has been conveyed here. So, It is not accessible to ज्ञानेन्द्रियs, not accessible to कर्मेन्द्रियs. What about the mind? Because, mind is a very powerful organ. Mind can objectify things which ज्ञानेन्द्रियs and कर्मेन्द्रियs cannot

reach. Like love. Is it visible? No. ज्ञानेन्द्रिय अगोचरम्. What about कर्मेन्द्रिय? Can you catch hold of some love? It is not कर्मेन्द्रिय विषयम् also. But still it is within the field of your mind, every emotion you are able to grasp. But what about आत्मा? It is not accessible to the mind also. नो मनः – so even the mind cannot objectify. That's why I repeatedly say that any experience is an object of the mind, therefore, it has nothing to do with आत्मा. The उपनिषत् itself will tell that later. नो मनः. And therefore, न विद्मः. The teacher puts a bombshell. He says, Oh student! I don't know the आत्मा. Had you said this beforehand I wouldn't have taken you as गुरु! Why didn't you tell it before? After such a long time, you say coolly "I don't know the आत्मा – न विद्मः." Not only I don't know the आत्मा therefore, only I cannot teach you. How can I teach what I don't know? So therefore, यथा अनुशिष्यात् न विजानीमः – so I do not know how anyone can communicate the आत्मा. Not only I but I don't know how anyone, अनुशिष्यात् कश्चन पुरुषः, कश्चिदपि पुरुषः कोऽपि गुरुः. So, I do not know the आत्मा, I cannot reveal that आत्मा also. So, the student must be now getting up to leave! Then the teacher says, this is the truth. But still even the uncommunicable आत्मा has been somehow communicated by the scriptures which has been coming down in the form of परम्परा. And that it can be communicated is proved by my गुरु communicating it to me. So the student says my गुरु has communicated this आत्मा to me by using a peculiar method. And when I asked

my गुरु, what does he say? हे शिष्य! don't give me the credit. I am able to communicate because of my गुरु. And his गुरु because of his गुरु! Then, where did it start?

नारायणं पद्मभुवं वसिष्ठं शक्तिं च तत्पुत्रपराशरञ्च ।

व्यासं शुक्रं गौडपदं महान्तं गोविन्दयोगीन्द्रमथास्य शिष्यम् ॥

श्रीशङ्कराचार्यमथास्य पद्मपादं च हस्तामलकं च शिष्यम् ।

तं तोटकं वार्तिककारमन्यान् अस्मद् गुरुन् सन्ततमानतोऽस्मि ॥

The entire परम्परा up to my गुरु is responsible for giving that not only knowledge but that method of communication also they have imparted to me. And हे शिष्य! I will see whether that method works for you. My own गुरु how he taught me that same method I will try on you. If it works for you wonderful otherwise both of us will pray that it works. What is that methodology? It is given in the next मन्त्र which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः ।
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २ ॥

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ।

न विद्मो न विजानीमो यथैतदनुशिष्यात् ॥ ३ ॥

The उपनिषत् began with a question from the student through which the student wanted to know that principle because of which all our inert organs are apparently sentient. The teacher could not directly answer the question. Therefore, he indirectly answered it is the **Eye** of the eye, **Ear** of the ear, **Mind** of the mind etc. We saw what is the significance of that expression. When you say **Ear** of the ear it means that Consciousness which is different from the ear, which pervades the ear and because of which the ear is the ear. That is the eariness of the ear is caused by the presence of Consciousness. And since, Consciousness is mere status to the ear by lending Consciousness, it is given the title of **Ear** of the ear. Therefore, when you say **Ear** of the ear, three process you should remember

- i) Consciousness is different from the ear.
- ii) It pervades the ear.
- iii) Because of which alone the ear enjoys the ear status.

Similarly, in the case of the mind also, eye also, in short the final answer is the Consciousness principle is the **आत्मा**. The teacher did not want to directly use the word Consciousness

because, if the teacher uses the word the Consciousness then the student will tend to objectify that Consciousness also and he will start a fresh साधन to find out where is that Consciousness. Either he will search outside or he will start his search within, and if he search for Consciousness outside or inside it is going to miserably fail because, Consciousness is neither outside me nor inside me but It is me. And therefore, the teacher had to indirectly communicate that the principle is Consciousness, which is nothing but you the hearer of the word. And later the teacher confesses saying that I am using all difficult methods, I know you are facing problems in understanding but it is not a deliberate trouble that I am giving but I have no other alternative because Consciousness is a unique thing. What is the uniqueness? न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः । Sense organs of knowledge cannot objectify It, the sense organs of action cannot grasp it and even the mind cannot objectify it. In fact, the teacher puts a bombshell by saying, “In fact, I don’t know that आत्मा – न विद्मः.” Since I don’t know the आत्मा, I cannot even communicate it because, how can I communicate something which is not known to me. And then the teacher goes one more step further “Not only I cannot communicate, I wonder how anyone will be able to communicate. In fact, It is incommunicable.” So thus, he makes a statement which can only give pessimism to the student, frustration to the student. Because, the student has come with all optimism, at least this

गुरु will teach me but it appears he also cannot help me. Because, he said यथा एतत् अनुशिष्यात् इति न विजानीमः. And when the student is frustrated and about to leave the lecture hall, the teacher makes a statement in the next मन्त्र which we will read now.

Verse No. 1.4

अन्यदेव तद्विदितादथो अविदितादधि ।
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ॥ ४ ॥

So in the previous मन्त्रs the गुरु had pointed out that words cannot explain the आत्मा. न वाक् गच्छति. Therefore, It is verbally not communicable. But still there is a silver lining amidst the dark clouds. There is a peculiar method of teaching by which even the uncommunicable can be somehow communicated. That methodology of communication is not my method, my copyright. I got this method from my आचार्य. And my आचार्य got it from his आचार्य. Thus, एवम् परम्परा-प्राप्तम्, there is a traditional method of communication which is called सम्प्रदायः. सम्प्रदायः means the handing over method सम्प्रदीयते अनेन इति सम्प्रदायः – the method of handing over the knowledge to the student. Therefore, look at the second line. इति शुश्रुम पूर्वेषाम् – I have got a peculiar method of communication from my forefathers, my गुरुs. So, पूर्वेषाम् means आचार्याणाम्. So the following method of communication I have received from my गुरु. And who is that गुरु? ये नः तत् नः व्याचक्षिरे – who successfully communicated that particular knowledge, नः, to us. How does

the student say that my teacher successfully communicated? Because the student has got the knowledge, who is now the present teacher. So therefore, the गुरु says as a student I got the knowledge that I can try on you. Whether it will work or not depends on your पुण्य and of course, my पुण्य. That's what they call गुरुत्वम्. So the one who does not have a गुरु he cannot get the knowledge. Now, गुरुत्वम् I hope you will have. Therefore, I will tell you that statement. What is that statement? Look at the first line. तत् विदितात् अन्यदेव अथो अविदितात् अधि. This is Vedantic teaching method. A very important sentence, one of the key statements of the केनोपनिषत्. In fact, all the later मन्त्रs are a development of this one statement. What does this mean? आत्मा is something other than any known object. This is the first part of the definition. That means what? After listening to this part you will have to negate everything that you know in the creation. Because everything you know comes under known. If I know a star, it is known; Sun is known, earth is known, in fact, the entire creation comes under विदितम् or known and the teacher says the Truth is something other than known. And not only the entire world is negated, even the physical body comes under something that is known to me. In fact, more intimately known than the external world. I know every physical condition in the body. Therefore, body also comes under विदितम्. Therefore, आत्मा is other than the known world, आत्मा is other than the known body. What about the mind?

The mind is still more intimately known. I know every condition of the mind, therefore, आत्मा is something other than the known mind also. So, in short, आत्मा is other than the known. Now, what will our mind do now? Once the teacher says that आत्मा is something other than the known, our mind will jump to the opposite party. This is called dichotomous thinking. If the teacher says It is other than the known, then what will be your conclusion. If आत्मा is not known then it should come under unknown category, we will think. Now, the teacher says, अथो – moreover (do not be in a hurry, listen to the full definition), अविदितात् अधि. अधि means अन्यत्, other than. अविदितम् means unknown. Therefore, आत्मा is something other than unknown also. It is neither known nor unknown. What is the significance of this expression? Generally, we will say something is unknown only when it is knowable. I will explain it. Carefully listen. Whatever we say unknown is that which is knowable. I will give you an example. Suppose, I ask you a question. Which all fruits you have not eaten; please give a list of uneaten things? The things which are not eaten by you. Now, what all will be the list. In the list everything you enumerate will be eatable things alone. Suppose, I ask you what all things you have not eaten. Will you say music? Will music come in the list of not eaten things? Why it doesn't come? Why you don't put music? Because music is not eatable. Therefore, anything Uneaten will be the eatable alone. Suppose, I ask you a list of what you

have not read. Then whatever list you give will be what? What will be readable. Therefore, readables alone can come in unread category. Eatables alone can come in uneaten category. In the same way, what will be unknown? Whatever will be knowable alone can come under unknown category. By saying that आत्मा is not unknown, the teacher says It doesn't come under knowable category at all! If it is knowable category then you can say it is now unknown, but it is knowable and you know in due course and when you know from the unknown it will come under known category. Therefore, by saying आत्मा is other than unknown the teacher says आत्मा is not knowable also. It is neither known nor is It knowable in future. Now, what will be the student's conclusion? If it is neither known nor knowable then the student can come only to one conclusion – It must be non-existent. Isn't it? Because, only a non-existing thing is neither known nor knowable. Therefore, the student may conclude that आत्मा is non-existent. But that conclusion he cannot come to because, already the teacher has said that there is an आत्मा which is श्रोत्रस्य श्रोत्रम् मनसो मनः and knowing which one will get liberation. Therefore, we come to know It is existence. Now, from the definition we have got a puzzle. *What is that which is existence, which is not known and which is not knowable? What is that which IS, but which is neither known nor knowable?* If you analyze, it can be only one thing and you know what is that? **The Knower, 'I'** alone can come under the category of other than known

and other than knowable and It is existence. Because, Knower cannot come under the known category because any known thing is an object whereas the Knower is the subject. Therefore, Knower will be ever different from the known category. And the Knower will not come under knowable category also because, anything Knowable is that which will come under later in the known category. Therefore, known is also an object and knowable is also an object, Knower is the only thing which is never an object. Therefore, आत्मा is the Knower-principle, It is never an object of knowledge, either in the past or in the present or in the future. And since the, आत्मा is ever the Knower and It is neither known nor knowable the very attempt to know the आत्मा is the basic mistake. Because, It doesn't come under the object of knowledge. Thus, by this definition the teacher has pointed out, तत् त्वम् असि, that ब्रह्मन् is nothing but You, the Knower-principle. And why should the Knower try to objectify the आत्मा. Therefore, अन्यदेव तत् विदितात् अथो अविदितात् अधि – It is never an object of knowledge, It is ever the subject of knowledge. This is going to be elaborated in the later मन्त्रs.

Verse No. 1.5

यद्वाचाऽनभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ५ ॥

Now here he explains the definition given that आत्मा is never known and It is never knowable. You can never attempt

to know the आत्मा. The very attempt is a mistake. And what is the reason? Because it is ever the Knower-principle. Now in संस्कृत a Knower is called प्रमाता. The root प्र+मा means to know. प्रमाता means the Knower. And the instrument with which different things are known, those instruments are called प्रमाणम्. So, the eyes are प्रमाणम्, the ears are प्रमाणम्, the nose is प्रमाणम्, the tongue is प्रमाणम् etc. And to enhance the power of the sense organ if you use microscope or telescope etc., they also will come under varieties of प्रमाणम् only. Thus, प्रमाता uses प्रमाणम्. And by using the प्रमाणम् he comes to know varieties of things. And everything that is known is called प्रमेयम्. शब्द, the sound is an object known to the ear प्रमाणम्. Therefore, शब्द is called a प्रमेयम्. Similarly, when you feel the touch, then स्पर्श is a प्रमेयम्. रूप is a प्रमेयम्, रस is a प्रमेयम्, गन्ध is a प्रमेयम्. In fact, whatever we discover that everything is प्रमेयम्. In fact, scientists have been enquiring into the microcosmic world of atoms and the macrocosmic world of galaxies and stars. They all will come under what? प्रमेयम्. Now, in this प्रमेयम् list, which is a very big list. Because, every one of you will come under प्रमेयम् list when I am looking at you. But there will be one thing which will never come under प्रमेयम् list. What is that, can you guess? What is that, which will never come under प्रमेयम् list however powerful the प्रमाणम् may be? प्रमाता, I. Even to the most powerful microscope I cannot see my own eyes, because the eyes come under seer category, which is on this side of the

प्रमाणम्, whereas प्रमेयम्s are all on the other side. Therefore, प्रमाता will be eternally behind the प्रमाणम्, It will never come under the other side of the प्रमाणम्. Only when It comes under the other side of the प्रमाणम् It will become प्रमेयम्, an object of knowledge. Therefore, one thing that can never be known is the प्रमाता. And you can extend this to experience also. Suppose, you talk about experiencing things, there also three things – the experiencer, the experiencing instruments and object of experience. In the experienced list *one* will never come and what is that? The experiencer can never come under the experienced list. And if ब्रह्मन् is the very experiencer, how can that ब्रह्मन् be ever experienced by anyone? Imagine a person studies उपनिषत्s for 25 years and sits in meditation and waits for the experience of ब्रह्मन् – will it come? And even if he gets some mysterious experience, whatever he experiences will come under what? प्रमेयम् list only. It will never have the प्रमाता, the experiencer. Therefore, प्रमाता can never be known through a प्रमाणम्. O.K. Then the question will come, if प्रमाता can never be known through a प्रमाणम् then what is the proof for the existence of प्रमाता? If प्रमाता can never be known through a प्रमाणम्, if प्रमाता can never become a प्रमेयम् then what is the proof for the existence of प्रमाता? We say that every knowledge of every प्रमेयम् is possible only because of the प्रमाता. Therefore, प्रमाता is never known, but still even though प्रमाता is never known, everything is known only because of the presence of प्रमाता.

Therefore, प्रमाता is evident in the knowledge of every object. It is like the example that I gave you the other day. I don't see my eyes now. I am not seeing my eyes. Because, I don't have any mirror in front now. I am not seeing my eyes but suppose suddenly I get a doubt - whether I have eyes or not? Then what will be your consolation to me? Even though I don't see my eyes, every perception is a proof for the existence of my eyes. I don't require a particular perception to prove my eyes. Every perception is proof for my eyes. Similarly, I don't require a particular experience to know the प्रमाता; in fact, every experience is a proof for the प्रमाता. प्रमेयम्s keep on varying; the instruments keep on varying but in and through varying or प्रमाणम्s keep on varying but in and through the varying प्रमेयम्s, in and through the varying प्रमाणम्s, one thing is ever evident, what is that? The presence of प्रमाता. Therefore, the उपनिषत् says प्रमाता cannot be known and at the same time, प्रमाता need not be known through a particular experience.

- i) प्रमाता cannot be known,
- ii) प्रमाता need not be known through a particular experience.

Why? Because, प्रमाता is evident in every experience. That ever-evident knowing principle, that ever-evident experiencing principle is called आत्मा. In fact, आत्मा tries to prove everything. And that which tries to prove everything need not be proved! Why because, It exists in the very attempt

of proving everything. Therefore, why should I try to prove the prover of everything? Therefore, the teacher here says प्रमाता is not known through the eyes but the eyes themselves function because of प्रमाता. And similarly, प्रमाता is never known through the ears but the ears themselves function because of प्रमाता. Similarly, प्रमाता need not be experienced through the mind because, the mind itself is experienced because of the प्रमाता. Thus, never attempt to know the आत्मा. In short, Self-realization is dropping the desire for Self-realization with the knowledge that Self-realization is not required because Self is ever-evident. So, Self-realization is dropping the desire for Self-realization with the knowledge that Self need not be realized because it is ever-evident in and through every experience. This is what is going to be said, now look at it. यत् वाचा अनभ्युदितम् – आत्मा is never objectified through the वाक् प्रमाणम्, शब्द प्रमाणम्. If it is objectified through the शब्द प्रमाणम्, then आत्मा would have become a known object, It would have become a प्रमेयम्. Therefore, it is never a प्रमेयम् of वाक् प्रमाणम्. On the other hand, येन वाक् अभ्युद्यते – because of that आत्मा alone the very वाक् इन्द्रियम् is valid. This spectacles is valid as spectacles only when it is there with a प्रमाता. A प्रमाणम् enjoys प्रमाणम् status only because of the प्रमाता. And therefore, he says because of the आत्मा, the प्रमाता alone, वाक् अभ्युद्यते, the वाक् इन्द्रियम् itself is speaking. And तदेव ब्रह्म त्वम् विद्धि – Oh student! you understand that knowing

principle, the knower-principle alone is called the ब्रह्मन्. O.K. Here we have to make a note. I said the knower-principle is called the आत्मा. But for how long does the knower-principle, the conscious being enjoys the status of knower? Only when there is some object to be known, from the standpoint of the प्रमेयम्, I am called the knower-principle. Suppose, I am knowing something, I am called the Knower, Conscious knower-principle and there is a known and suppose I stop the knowing operation? I close the eyes, or I close the ears, in fact, I stop all the प्रमाणम्s. Then what will happen? Do I become non-existent? I do not become non-existent. The knower-principle drops the knowerhood and it will be the knowledge or Consciousness principle. Therefore, प्रमाता in his original nature is the Consciousness. In this Consciousness alone enjoys the Knower-status when there is an object. Exactly like me now. Now, I enjoy the teacher status. Because of what? I have told you your grace! The teacher enjoys the teacherhood because of the students. And when the students are all gone, who is there? The teacher minus the teacherhood. Similarly, आत्मा has got two statuses. The intrinsic status is called Consciousness and the incidental status is called प्रमाता. So therefore, what is आत्मा? आत्मा is Consciousness by itself and the very same आत्मा enjoys the knower-status during transaction. That's why in the waking state, I am a Knower; in the dream state, I am a Knower; in the sleep state, I am not a knower but I am pure Consciousness. If the world comes, I am

called the knower; if world goes, then I am the pure Consciousness principle. Therefore, he says, तदेव – that Consciousness which becomes the knower with प्रमाणम् and which is not a knower in the absence of प्रमाणम्, that Consciousness alone is called ब्रह्मन्. तदेव ब्रह्म. This is called महावाक्यम्. In fact, केनोपनिषत् is full of महावाक्यम्s. The first मन्त्र, श्रोत्रस्य श्रोत्रम्, is a महावाक्य. Then the fourth मन्त्र, अन्यदेव तत्त्वदितात्, is also a महावाक्यम्. And then all these five, six, etc., are all महावाक्य मन्त्रs, because the teacher is revealing ब्रह्मन् as the very Knower, the subject principle. तदेव ब्रह्म त्वम् – you are that ब्रह्मन्. इति विद्धि – may you know that. So then, what about god, which I have been worshipping all the time? So, I have been a शिवभक्त, I have been a कृष्णभक्त, I have been a रामभक्त. So, is that कृष्ण, राम etc., are ब्रह्मन् or not? So, then we ask the question what do you mean कृष्ण or राम? Do you mean कृष्ण as an object of your experience? Or you mean कृष्ण as the very Consciousness in you? What do you mean by कृष्ण? If कृष्ण is a person in front, then that कृष्ण will come under विदितम् or other than विदितम् and अविदितम्? कृष्ण will come under the object of experience. कृष्ण will come under प्रमेयवस्तु and he has very clearly said that ब्रह्मन् is something other than known. Therefore, experienced कृष्ण is not ब्रह्मन्, experienced राम is not ब्रह्मन्, experienced गणेश is not ब्रह्मन्. If I say you may get doubt, the उपनिषत् itself is telling, यद् इदम् उपासते तद् न ब्रह्म – whatever you have been

worshipping till now that is not ब्रह्मन् at all. Anything you have been worshipping it will come under प्रमेयम्, and ब्रह्मन् is not a प्रमेयम्. It is the very प्रमाता, the Consciousness principle. Therefore, every उपास्य देवता is not the ultimate reality. So then, why should the उपनिषत्s or the शास्त्रs introduce various देवताs? If gods are not the ultimate truth then why should the scriptures introduce the gods at all? For that our answer is – all the gods are introduced as a stepping stone, just like the various stepping stones are there, they are not the first floor, isn't it. There is a staircase, staircase is not the first floor. If staircase is not the first floor, why have staircase? Simpleton! Staircase is not the first floor, but without the staircase you won't reach the first floor. So, similarly, all gods we worship are मिथ्या, but without those gods you can never come to सत्यम्. Therefore, कृष्ण will become सत्यम् only when you understand कृष्ण as 'I', the प्रमाता. Similarly, राम will be सत्यम् only on that day when you know that राम is non-different from 'I'. Similarly, any deity. So thus, in the beginning stage, कृष्ण is an object of knowledge and in the final stage, कृष्ण is the very subject of knowledge. In the beginning stage, राम is an object of knowledge and in the end stage, राम is the very subject of knowledge. The beginning stage भक्ति is called द्वैतभक्ति and the final stage भक्ति is called अद्वैतभक्ति. In अद्वैतभक्ति alone god is real, in all other द्वैतभक्तिs god comes under non-real only. Who says? If I say you may get doubt. But the उपनिषत्

itself says, यद् इदम् उपासते – whatever you are objectifying, न. And therefore, only in meditation, if you get extraordinary दर्शनम् also; that's all wonderful, instead of seeing ghosts it is certainly better to see various deities but remember whatever दर्शनम् you have in your exalted meditation. Some people say in meditation they are able to go to the भुवर्लोक, सुवर्लोक and they get देवताs coming and all they talk. Even if you have such देवताs दर्शनम् that also has nothing to do with the Reality. Then what is the Reality? आत्मा. And when will I see the आत्मा? Never ask the question when I will see the आत्मा. Fortunately or unfortunately, you are that आत्मा. Continuing;

Verse No. 1.6

यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ६ ॥

The teacher is applying to different प्रमाणम्s. What he says is you may change the प्रमाणम् (प्रमाणम् is an instrument of knowledge or experience). You may change the प्रमाणम्s to powerful ones. But even the most powerful one cannot objectify ब्रह्मन्, because It is not on the other side of प्रमाण but It is on this other side of प्रमाण. If It is on the other side, It is called प्रमेयम् and if It is on this side, It is called प्रमाता. To convey this स्वामि चिन्मयानन्द gives a nice example. It seems a person was using a torch light in a dark room and the light was very powerful. Then he wanted to know which battery is put there, because that battery has been put by

someone else. So, he wanted to know the battery. So, what did he do? He removed the battery and put it in front of the light. Then, what happen? No light. Then quickly he puts back the battery in the case and the light came but there is no battery. So, how can the battery which is on this side of the light can ever be on the other side. And if you are going to take the प्रमाता, which is on the other side, what will happen? There is nothing there on this side of प्रमाणम्, there will be no observer at all. So therefore, you can never objectify yourself. Therefore, यद् मनसा न मनुते – ब्रह्मन् is that which can never be objectified by the mind and at the same time, येन मनः मतं आहुः – because of that ब्रह्मन् or आत्मा alone the mind is an instrument. So the mind is a live mind capable of knowing others. So, by which mind is known. The second line is repetition. तदेव ब्रह्म त्वम् विद्धि – that knower-principle, that Consciousness alone is ब्रह्मन् न इदम् यदिदम् उपासते – is not an object of knowledge.

Verse No. 1.7 - 9

यच्चक्षुषा न पश्यति येन चक्षूषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ७ ॥

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ८ ॥

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ९ ॥

So, all these मन्त्रs are similar मन्त्रs. The teacher takes three more instruments. यत् चक्षुषा. चक्षुः means the eyes. यत् श्रोत्रेण. श्रोत्रम् means the ears and यत् प्राणेन. शङ्कराचार्य in his commentary takes the word प्राण as the organ of smell (घ्राणेन पार्थिवेन नासिकापुटान्तरवस्थितेनान्तःकरणप्राणवृत्तिभ्यां सहितेन). प्राण means the organ as smell. So three ज्ञानेन्द्रियम्s are taken – चक्षुरिन्द्रियम्, श्रोत्रेन्द्रियम् and घ्राणेन्द्रियम्. Through all these sense organs आत्मा cannot become a प्रमेयम् at all. That's why in the ललितासहस्रनाम also one of the नामा is

अप्रमेया ॥ श्रीललितासहस्रनामस्तोत्रम् ८९ ॥

So, if ललिता is अप्रमेया then what form will she have? If she has got a particular form with a beautiful sari and all the ornaments then She is come under what list? प्रमेया. But since अप्रमेयम् cannot be conceived by us, because we are all LKG in Vedantic school, therefore, ललिता is given a form, विष्णु is given a form. Even in विष्णुसहस्रनाम also अप्रमेयः ॥ श्रीविष्णुसहस्रनामस्तोत्रम् ६ ॥ is there. So, अप्रमेयः means never an object of knowledge. Then we may get a doubt whether ललिता exist or not, therefore, अप्रमेया स्वप्रकाशा. ललिता is ever-evident. Some people commit a mistake here. Since the mind cannot objectify, senses cannot objectify, they say that you should stop all the functions of the mind and sense organs and when you suspend all your sense perceptions and thoughts and sit in निर्विकल्पक समाधि, then आत्मा will reveal they say. Because here the text says mind cannot

objectify, It is beyond the mind, It is beyond the senses, therefore, the mistake that we will commit is since It is beyond mind and senses we hope to get the आत्मज्ञानम् after suspending them. But you should remember स्वप्रकाश means it is evident *all* the time. Because प्रमाता is evident when? Consciousness is evident when? Even now from 6:30 to 7:30 every moment Consciousness is evident. What is the proof? You are conscious of the sound. That means Consciousness is evident every moment. Therefore, going to समाधि for Self-realization is a misconception. The उपनिषत् says the Self is evident during जाग्रत् अवस्था, during स्वप्न अवस्था and during सुषुप्ति अवस्था. And if there is a fourth state then Consciousness is evident in समाधि also! We don't say in समाधि It is not evident. We only say समाधि is not required for Consciousness to be evident, because by very definition

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते ॥
मनीषापञ्चकम् १ ॥

Therefore, Oh student! this ever-evident Consciousness is that आत्मा which you asked for. With this मन्त्र, the first chapter gets over. The details we will see later.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

खण्ड २

Of the four chapters of the केनोपनिषत्, we have completed the first chapter in which the first phase of teaching has been completed. The student wanted to know about the आत्मा from the teacher and the teacher has revealed the आत्मा. In the revelation he pointed out that आत्मा is neither a known object nor an unknown object, which means आत्मा is not an object at all. In संस्कृत, we say It is not a प्रमेयम् at all, which can be revealed through a प्रमाणम्. If आत्मा is never an object and if still It exists then there is only one way that the आत्मा can exist and that is It has to be the very subject itself. Therefore, the main revelation of the first chapter is that आत्मा is ever the subject and never an object. And thus, we can say आत्मा is ever the seer, never the seen; ever the hearer, never the heard; ever the thinker, never the thought; ever the knower, never the known; ever the experiencer, never the experienced. Thus, आत्मा is nothing but the very प्रमाता itself and never a प्रमेयम्. This is the first stage of understanding. आत्मा is प्रमाता.

And thereafter, we have to go one more step further. प्रमाता enjoys the status of प्रमाता only in relation to प्रमेयम्. Subject enjoys the status of a subject only in relation to objects. Therefore, the subject status of the subject is also an incidental status. Therefore, the intrinsic nature of प्रमाता is nothing but the very Consciousness itself. Therefore, आत्मा is the content of the प्रमाता, आत्मा is the content of the Knower.

And the content of the knower is Consciousness. So thus, Consciousness is the आत्मा by itself. But when there is an object of knowledge in front, from the standpoint of that object, Consciousness gets elevated to the status of the Knower. So, in the presence of objects, आत्मा is the subject. From Its own standpoint आत्मा is neither the subject. So we have to go in three levels.

- i) First, we say आत्मा is not the object but It is the subject.
- ii) Then we say आत्मा is not the subject also but
- iii) It is the very content of the subject.

And what is that content? The Consciousness principle. And the teacher said this Consciousness is the आत्मा and this Consciousness is called ब्रह्मन् also. And therefore, whatever has been taught with regard to आत्मा, the all should be extended with regard to ब्रह्मन् also. Therefore, ब्रह्मन् is never the experienced, it is ever the experienter. ब्रह्मन् is never seen, It is ever the seer. ब्रह्मन् is never known, It is ever the knower.

अदृष्टो द्रष्टाश्रुतः श्रोतामतो मन्ताविज्ञातो विज्ञाता
नान्योऽतोऽस्ति द्रष्टा नान्योऽतोऽस्ति श्रोता नान्योऽतोऽस्ति
मन्ता नान्योऽतोऽस्ति विज्ञाता ॥ बृहदारण्यकोपनिषत् ३-७-२३
॥

बृहदारण्यक Therefore, says never attempt to experience ब्रह्मन्. The basic mistake of every seeker is attempting to experience ब्रह्मन्. The moment you experience ब्रह्मन्, It will

come under the experienced category. We have already said that ब्रह्मन् is never experienced but it is ever the experiencer. Therefore, ब्रह्मन् is not a matter for experience. ब्रह्मन् is a matter for owning up as अहम् ब्रह्म अस्मि. How do you own up? In two stages,

- i) First stage you say – I, the Knower, am ब्रह्मन्.
- ii) And then further you progress and say – I, the Consciousness am ब्रह्मन्.

I need not work for the experience of ब्रह्मन् because, ब्रह्मन् is experienced all the time as Consciousness. When is Consciousness experienced by you? You should not answer the question. You should ask a counter question – When is Consciousness *not* experienced? Every word of mine you are aware of because of Consciousness. Consciousness you are aware of because It is Consciousness. Therefore, ब्रह्मन् in the form of Consciousness is all the time available. That ब्रह्मचैतन्यम् I am and therefore, I am the आत्मा who am blessing the body, I am the आत्मा who am blessing the sense organs, I am श्रोत्रस्य श्रोत्रम्, I am मनसो मनः, I am वाचो ह वाचम्. So, this is the first phase of *Vedantic* teaching. And having taught this much the teacher wants to know whether the student has grasped the teaching. Therefore, a monthly test is given and therefore, the second chapter begins with the teacher testing the student and the student coming up with flying colors. That is what is going to be the second chapter, we will read.

यदि मन्यसे सुवेदेति दहरमेवापि
नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।
यदस्य त्वं यदस्य देवेष्वथ नु
मीमांस्येमेव ते मन्ये विदितम् ॥ १ ॥

So, in this मन्त्र, the first मन्त्र of the second chapter, the teacher is testing the student by giving a challenge. This is called the मननम् part of the teaching. The *Vedantic* teaching has to go through different levels. The first level is called श्रवणम्, which is passive listening and trying to grasp what the teacher is trying to convey. And while the teacher is conveying his message, if you have any doubt you don't ask during श्रवणम् but you set aside all your questions and your aim is trying to understand what the teacher has to say. And having received thereafter I should ask my own intellect can I accept what the teacher has to communicate. Am I convinced of the teacher's communication? If I am not convinced, I can raise any number of questions. Either I find the answer within myself or I find the answer from the co-students via discussions or I go back to the teacher and clarify. This is called मननम्. Because, वेदान्त is a matter for knowing. As I have said, the only subject matter of वेदान्त is ब्रह्मन्, which is already experienced by me and therefore, I don't require any separate effort for ब्रह्मन्'s experience because the experience part of ब्रह्मन् we have all the time in the form of चैतन्यरूपेण, विद्रूपेण. Therefore, our effort is not in the field of experience.

Our whole effort is in the field of understanding clearly, knowing clearly. Once clear knowledge is our problem, then we have to use our intellect, question every statement until I am thoroughly convinced. And this process of removing intellectual blocks is called **मननम्**. This second chapter is the **मनन** Chapter. The first chapter is the **श्रवण** Chapter. And this teacher is testing the student. He wants to find out from the student Oh Student! have you now known **ब्रह्मन्** now? Because, I have taught the entire first chapter, I have taken so much pains, now can you tell me whether you know **ब्रह्मन्**? Now, the student is in trouble! What can the student answer? Either way he will be trapped! If he says I know **ब्रह्मन्** then **ब्रह्मन्** will come under what category? Known category. If he says, I don't know **ब्रह्मन्** then **ब्रह्मन्** will come under unknown category. And in the first chapter, **ब्रह्मन्** has been defined as something other than known and unknown. Do you remember that line? It is very important line in the entire *Vedantic* literature. **अन्यदेव तत् विदितात् अथो अविदितात् अधि**. Therefore, the student cannot say, I know. The student cannot say I don't know. The student cannot keep silent also. It will be taken as arrogance of the student. Because, when the teacher is raising the question the student cannot sit quiet. He has to say something. And therefore, a mischievous question is raised by the teacher. And the student is equally going to be mischievous. He gives an equally mischievous answer and indirectly conveying that Oh teacher! you have communicated

to me successfully. This is the portion. Of this three and a half line of this मन्त्र is the question. In the fourth line up to मीमांस्येमेव ते is गुरुः उवाच. Then, शिष्यः उवाच – मन्ये विदितम् is the words of शिष्य. And later the शिष्य will clarify in the next मन्त्र further. Now what does the teacher say. सुवेद इति यदि मन्यसे. सुवेद means I know ब्रह्मन्. ब्रह्मन् you have to supply. सुवेद is a verb and subject of the verb is understood अहम्. Therefore, सुवेद should be read as अहम् ब्रह्म सुवेद – I know ब्रह्मन्. This is within quotes. इति मन्यसे यदि – suppose you conclude in this manner. Oh Student! after listening to the first chapter, suppose you conclude in this manner. In which manner? I know ब्रह्मन्. That too not in ordinarily. Well. सुवेद – I know ब्रह्मन् well. Because, this mistake can be committed by any number of students. I have told you about a book that I read wherein somebody writes about his autobiography in which his experiences of ब्रह्मन् are brilliantly written! The general book is in black and white but the portions wherein he talks about his ब्रह्मन् experience are all in red letters! And he says, I was sitting morning 4:27 a.m. Sitting on the windowsill. Then gradually I forgot the surroundings, consciousness of the surroundings I lost. And then after sometime something took over!!! And a milky white flash of light gradually started engulfing. Thereafterwards it approached me! And then it went round the गुरु's picture thrice! And went away. He writes ब्रह्मन् experience! Now, what is the mistake can you understand? Some experience he

has got; we are not questioning the validity of the experience and it is a mysterious one; normally we don't see such things – we see only ghosts and spirits, because that is our thinking you know! But this person certainly is seeing something extraordinary. It need not be a bluff. It may be a fact. But what we want to say is तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते – what appears for you and disappears from you comes under an object of experience. And it came in front of you, therefore, it was time bound experience. And it went away also! Whereas Vedantic revelation of ब्रह्मन् is what? It is the Consciousness which was there before the milky light and if Consciousness was there when the milky flash of light came, and the Consciousness continued even after that went away; while we are talking about the witnessing Consciousness, a person is carried away by the experiences ordinary and experiences extraordinary. And the experiences may stick. The teacher expects every student to commit that mistake. This is one mistake we all have to commit and grow out. And Therefore, the teacher says, suppose you had some such greater experience and afterwards you conclude that now, I know ब्रह्मन् then what will be my response? दध्मेव त्वं वेत्थ – you know pretty little of my teaching! You have not listened to my words very carefully. So, दध्मम् means what? अल्पम्. नूनं – certainly. त्वं वेत्थ – you know. ब्रह्मणो रूपम्. ब्रह्मणः रूपम् means what? ब्रह्मणः स्वरूपम्, चैतन्यस्वरूपम् you have not understood. It is like I am showing the light here, while I am

showing the light which illumines the mike, because of my finger direction you have mistaken this mike as the light. While I am talking about the light, which is other than the mike, which exists before the mike came, which exists during the presence of the mike and which will continue to exist afterwards also, I am talking about that light. Similarly, I am talking about the Consciousness in the mind. You are thinking of the arriving and departing experiences in the mind. I am talking about the non-arriving, non-departing Consciousness in the mind, while you are carried away by the arriving and departing experiences in the mind. Therefore, दध्म वेत्थ. And he says, अस्य ब्रह्मणः रूपम् मनुष्येषु (we have to supply the word मनुष्येषु) – you do not know the nature of ब्रह्मन् obtaining in the human beings. मनुष्येषु अस्य ब्रह्मणः रूपम् यत् उपलभ्यते तत् त्वम् न वेत्थ – You do not know the nature of ब्रह्मन् obtaining in मनुष्य. मनुष्य means आध्यात्मिक उपाधि, the micro उपाधि. देवेषु – nor do you know the nature of ब्रह्मन् obtaining in the देव, देव representing आधिदैविक उपाधि, the macro उपाधि. So, neither do you know the Consciousness in the individual nor do you know the Consciousness in the समष्टि. In short, you do not know anything! So, अथ देवेषु ब्रह्मणः यत् रूपम् उपलभ्यते तदपि अल्पमेव त्वम् वेत्थ. Therefore, what should you do? Don't get disappointed. Don't develop inferiority complex. But don't hold on to your wrong conclusions. In fact, the biggest tragedy that can happen for a Vedantic student is he says, I have gathered data about ब्रह्मन्

from the उपनिषत्s. Now what is remaining for me is that, I should hope that in meditation the ब्रह्मन् of the *Upanishadic* description will come one day, bestow अनुग्रहम्, that will give me दर्शनम् and tells हे शिष्य! I am pleased with your devotion, and so saying will touch my head and go away! Who? That blessed ब्रह्मन्! So, most of the people commit this mistake that they think that scriptural study is a data collection process and they hope one day the ब्रह्मन् of the above description will come and give दर्शनम् and they stop the scriptural study also and start intense meditation. For one hour meditation if ब्रह्मन् does not come then increase the duration, make it two hours, three hours, four hours. And some people stop sleeping also, night throughout. And what is the benefit of meditation? Headache! Because, you are looking for something which is never going to come at all. Because, that ब्रह्मन् happens to be you who are waiting for. Therefore, stopping scriptural studies, doing meditation, looking for the arrival of ब्रह्मन् is the biggest pitfall most of the people get into. Therefore, the teacher warns मीमांस्यमेव ते – don't make such a conclusion, enquire into your understanding. मीमांस्यं means what? विचारणीयम्. It can come from मन् धातु. मीमांसते, 1st conjugation, to analyze, to enquire, to study further. मीमांस्यं is the potential passive participle. It has to be enquired into. ते means for you. Up to this is the teacher's challenge. Now the student after listening to this question, “Do you Know ब्रह्मन्?”; if you say you know ब्रह्मन् then you are in trouble.

Now the student answers. शिष्यः उवाच. शङ्कराचार्य in his commentary writes (सिंहवत्) **जगर्ज** (केनोपनिषद्भाष्यम् २-२) The शिष्य **roared** like a lion. Because his understanding was so thorough. He was an उत्तम अधिकारि. The first chapter is for उत्तम अधिकारिs. The second chapter is for मध्यम अधिकारिs. The third chapter is for मन्द अधिकारिs. That's how the केनोपनिषत् develops. So, the student being an उत्तम अधिकारि, well qualified he roars like a lion and says, **विदितम् मन्ये** – I know ब्रह्मन्. It is very very clear to me. I consider that I know ब्रह्मन्. But if the student says, I know ब्रह्मन् then it is a wrong statement. Because if says I know ब्रह्मन् then ब्रह्मन् becomes known and ब्रह्मन् is something other than the known. Therefore, the teacher must have raised his eyebrows. You have to imagine! And therefore, the student himself clarifies his understanding in the next मन्त्र. Therefore, the next मन्त्र is a commentary on मन्ये विदितम्. So, शिष्य Continues;

Verse No. 2.2

**नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ २ ॥**

So the student clarifies his statement. What was the statement? I know ब्रह्मन्. This is statement number one, which involves a mistake. What is the mistake? ब्रह्मन् becomes an object of knowledge. Therefore, the student himself clarifies by giving a second statement. And the student's second statement is, "Not that I know ब्रह्मन्." First statement is what?

I know ब्रह्मन्. In second he says, “Not that I know ब्रह्मन्.” Then does this mean that you don’t know ब्रह्मन्? Because, “Not that I know ब्रह्मन्.” means what? I don’t know ब्रह्मन्. And if the student says, “I don’t know ब्रह्मन्” then it will come under what? Unknown. Therefore, he says, “Not that I don’t Know ब्रह्मन्.” This is the second statement. Then, the teacher will again raise his eyebrow. So, you don’t know ब्रह्मन्? “I know ब्रह्मन्.” Then, do you know? “I don’t know.” So, four statements.

- i) I know ब्रह्मन्.
- ii) Not that I don’t know ब्रह्मन्.
- iii) I know.
- iv) I don’t know.

What is the essence of this statement? ब्रह्मन् doesn’t come under known category or unknown category. ब्रह्मन् is not an object at all. And since ब्रह्मन् is never an object, you should never use a transitive verb with regard to ब्रह्मन्. Do you remember transitive verb and intransitive verb which we studied in our school days? What is a transitive verb? A verb which has got an object is called a transitive verb. When you say, ‘I eat’, it is a transitive verb because it has an object. Like I eat a mango, Like I eat a banana. ‘I see’ is a transitive verb. ‘I smile.’ What is the object of smiling? ‘I laugh’. ‘I cry’. ‘I walk’. They all come under intransitive verbs. With regard to ब्रह्मन्, never use a transitive verb because if you use any transitive verb, ब्रह्मन् will become an object. Therefore, if you

say, I experience ब्रह्मन् then ब्रह्मन् will become an object of the transitive verb experience. If you say, I know ब्रह्मन् then ब्रह्मन् will become an object of the transitive verb know. I see ब्रह्मन्, I contact ब्रह्मन्, I meet ब्रह्मन्, I reach ब्रह्मन्, I merge into ब्रह्मन्. Many people desire that. I want to merge into ब्रह्मन्! All these verbs are transitive verbs. You can use only one verb with regard to ब्रह्मन्. What is that? I *am* ब्रह्मन्. Therefore, the student wants to say, Oh teacher! don't put such inconvenient questions. If you put an inconvenient question my answer will be an inconvenient answer. I know ब्रह्मन्, not that I Know ब्रह्मन्, not that I don't know ब्रह्मन्, I Know, I don't know. That is what is said here. ब्रह्म सुवेद इति अहम् न मन्ये – I don't consider that I know ब्रह्मन्. न वेद इति नो मन्ये – I don't consider that I don't know ब्रह्मन्. Then, वेद – I know. Then you have to add न वेद – I don't know. Then he says, so the student's confidence that he has understood वेदान्त very well, he is so confident that he looks around to see what the response of other students. As many of them are sitting around, isn't it. So, some of them appreciate it, 'Bravo! well answered'. And some other students are blinking, 'What is all these statements'. 'Not that I know ब्रह्मन्, not that I don't know ब्रह्मन्, I know, I don't know.' It all looks just quibbling with words. Just as they say, वेदान्त is looking for a black cat in a dark room where it is not. So, it looks as though quibbling with words. So, the student says, "Among other students whoever has understood my statement, those students

also have grasped वेदान्त!” Look at his confidence! That is why शङ्कर said जगर्ज. Among the other students whoever has grasped my answer, all those students have grasped the *Vedantic* teaching. Therefore, he says, यो नस्तद्वेद तद्वेद – whichever student has grasped my statement, सः वेद – he has understood ब्रह्मन्. And what is my statement? The student reminds the statement once again, that is within quotation, “नो न वेदेति वेद च.” So, this statement of mine whoever has understood, they have grasped ब्रह्मन्. Again *grasped* ब्रह्मन् means what? In fact, grasping is also a transitive verb. Therefore, you cannot say I have grasped ब्रह्मन्, I have not grasped ब्रह्मन्. I have grasped the fact that ब्रह्मन् cannot be grasped. The ungraspability of ब्रह्मन् I have grasped. That is the wisdom. Continuing;

Verse No. 2.3

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ ३ ॥

So, with the previous मन्त्र the students answer is over. And the teacher is satisfied. Therefore, you have to imagine so many things the उपनिषत् doesn't say. The teacher said, ‘Wonderful, good. You are my dear student. Our communication has fructified. Therefore, now you are free.’ Therefore, you have to imagine that the student has left. And not only that student, but along with him all the other students who understood his answer they have also left, so we have to imagine. Some other students are still sitting. They are

unaware of what is happening. The वेदान्त is yet to start and you are telling it is over! So, some other students are still wondering what is going on but in between the उपनिषत् wants to come and glorify this teaching. This wonderful communication that took place between the successful teacher and student the उपनिषत् wants to glorify, Therefore, the following मन्त्रs i.e., 3, 4 and 5 are the *Upanishadic* glorification of the teaching. And what does the उपनिषत् say? It says, so ब्रह्मन् is never known to a person who says ब्रह्मन् is known by me. ब्रह्मन् is never known to a person for whom ब्रह्मन् is 'known'. Known means object. Known is the past participle; past Participle always refers to the object alone. Therefore, the उपनिषत् says, यस्य अमतम् तस्य मतम्. यस्य अमतम् means the one who says ब्रह्मन् is known, अमतम् means known, for him ब्रह्मन् is not at all known. As they say in तमिळ्,

कण्ण्डवर् वीण्डलर् वीण्डलवर् कण्ण्डलर्
(कण्डवर् विण्डलर् विण्डवर् कण्डलर्)

“The one who has seen doesn't speak of it, the one who speaks hasn't seen it”

So, that is the idea. ब्रह्मन् is never known to a person for whom ब्रह्मन् is the *Known*, an object of Knowledge. The same thing can be seen in another way also. यस्य अमतम् तस्य मतम्. यस्य पुरुषस्य ब्रह्म अमतम् – for that person for whom ब्रह्मन् is not an object of Knowledge. अमतम् means not an object of Knowledge, तस्य मतम् – for that person ब्रह्मन् is known. And यस्य मतम् सः न वेद – for that person for whom

ब्रह्मन् is an object of Knowledge, मतम्. मतम् means an object of Knowledge. सः न वेद – he never knows. Because, what is the general rule? अविज्ञातं विजानतां विज्ञातम् अविजानताम्. Thus, उपनिषत् is enjoying this quibbling. It says for the knowers of ब्रह्मन्, It is not known. How it should be understood? It is not an object of knowledge. And for the non-knowers of ब्रह्मन्, It is Known. How it should be understood? For the non-knowers of ब्रह्मन्, It is known. Means what? It mistaken as an object of knowledge. So, ignorant people consider It is Known. Wise people never consider It is known. So, अविज्ञातं विजानतां विज्ञातम् अविजानताम्. The essence of all this is ब्रह्मन् is the *very Knower, the Subject*. Or to be more precise the *very Content* of the knower, the Consciousness Principle. Continuing;

Verse No. 2.4

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।

आत्मना विन्दते वीर्यं विद्या विन्दतेऽमृतम् ॥ ४ ॥

A very important मन्त्र in the entire *Vedantic* literature and that too the first line, प्रतिबोधविदितम् मतम्. We said that one should not work for the experience of ब्रह्मन्. What is the reason? Not because ब्रह्मन् experience is not required, not because ब्रह्मन् experience is not possible; we say one should not work for ब्रह्मन् experience because the required ब्रह्मन् experience is always there for everyone. ब्रह्म अनुभव one need not work for because, ब्रह्म अनुभव is the only thing which is

all the time there for all the people. Why? Because ब्रह्मन् happens to be the चैतन्यम् which is self-evidently experienced by all the people all the time. As I told you before when you listen to my first sentence you are experiencing two things – one is the sentence and the second thing is you say I am conscious of the sentence. Therefore, when you are conscious of the sentence two things are evident – the sentence is evident and also the Consciousness is evident. When the second sentence comes, the first sentence goes away but what remains? Consciousness is there when you experience the second sentence. Consciousness is there when you experience the third sentence, fourth sentence. Experiences come and experiences go the one thing which never comes and goes is the Consciousness because of which I am conscious of the arriving experiences and the departing experiences. In the waking state waking time, waking space, waking objects are there. Consciousness is there. In dream state, the entire waking state goes away and dream time, dream space, dream objects arrive. But what continues? The same Consciousness continues which is evident in and through the dream experiences. And do you know the greatest wonder? In sleep even when no experience is there still there is something, do you what is that something? There is absence of experiences. But to talk about the absence of experiences you require what? Again the Consciousness to illumine the absence of experiences in sleep. So, when is Consciousness evident?

What should be your answer? Counter question! You should ask when is Consciousness not evident?

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते
या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी ।
सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चे-
त्त्वाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥
मनीषापञ्चकम् १॥

शङ्कराचार्य's first line in मनीषापञ्चकम् is, Consciousness is one thing for whose evidence you need not work for anytime, because everything else becomes evident because of Consciousness. And this Consciousness being ब्रह्मन्, ब्रह्मन् is evident in all the three अवस्थाs. And therefore, there is no time when ब्रह्मन् is not evident. Therefore, ब्रह्म अनुभव nobody needs to work for. Then what are we studying scriptures for? The study of scriptures is not for ब्रह्म अनुभव, but the study of scriptures is for knowing that this self-evident Consciousness *is* ब्रह्मन्! Therefore, in the case of ब्रह्मन्, अनुभव is first and ज्ञानम् is later. In all other cases, you know बदरीनाथ first and you experience बदरीनाथ later. You know रसगुल्फा first and you experience it later. The normal order is ज्ञानम् first and after that अनुभव. But in our case ब्रह्म अनुभव is there but our problem is that this ever-experienced Consciousness is ब्रह्मन् I don't know because, nobody has introduced that fact to me. Like the example that दयानन्द स्वामिजि gives. दयानन्द स्वामिजि was flying to देहली and somebody was sitting nearby and he was talking to स्वामिजि

all the time. He asked where you are going? And स्वामिजि said, I am going to हृषीकेश. Then he said, in हृषीकेश I want to meet a स्वामि. O.K, you give me the address and I will try to find out. Then he gives an address paper in which it is written – स्वामि दयानन्द सरस्वती. Now, what was his problem? Not the experience of स्वामिजि. He has been experiencing स्वामिजि all that time. But he did not know that person whom he wanted to experience is all the time right in front of him. If स्वामिजि had been in हृषीकेश, he has to go and experience him. Similarly, if ब्रह्मन् is in हृषीकेश then you have to study and wait for. But what उपनिषत् says is उपनिषत् does not describe ब्रह्मन्, but उपनिषत् introduces ब्रह्मन् as something which is intimately experience. Therefore, उपनिषत्s are not words of description but उपनिषत्s are words of introduction. What introduction? That which is ever experienced by you That is ब्रह्मन्. That is going to be brilliantly pointed out in this important मन्त्र, the detail of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

यदि मन्यसे सुवेदेति दध्मेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।

यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्येमेव ते मन्ये विदितम् ॥ १ ॥

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।

यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ २ ॥

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।

अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ ३ ॥

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।

आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ ४ ॥

To find out whether the student has grasped the teaching, the teacher asked a question to the student - “Do you know ब्रह्मन् now after listening to my teaching?” The student cannot answer this question directly because if he says, “I know ब्रह्मन्” then ब्रह्मन् will become known. And if he says “I don’t know ब्रह्मन्” then ब्रह्मन् will become unknown. But teacher has clearly said that ब्रह्मन् cannot come under the category of either known or unknown. Therefore, the student also gives the answer in a peculiar form. He said, I know ब्रह्मन्. Really speaking, I don’t consider I know ब्रह्मन्. Not that I don’t know ब्रह्मन्. I know. I don’t know. So, it appears to be a quibbling in words but what the student wants to convey is, I cannot answer the question directly. I cannot say I know. I cannot say I don’t know. Because I happen to be ब्रह्मन्! Therefore, ब्रह्मन् is neither known nor unknown; It happens to be the very knower, the प्रमाता. प्रमाता can never become प्रमेयम्. The knower can never become the known.

Therefore, ब्रह्मन् is I, the knower. And having grasped this much, we have to go one more step further. The knower is ब्रह्मन्; but the knower-status also is only from the standpoint of the objects. But when there are no objects, the knower remains without the status of being the knower. And knower minus the knower-status is the very Consciousness. And therefore, ब्रह्मन् is the *content* of the knower, ब्रह्मन् is the very Consciousness which is the *content* of the knower. And Therefore, the ultimate understanding is, I, the Consciousness am ब्रह्मन्; प्रज्ञानम् ब्रह्म. I do not have a knower-status by myself. But when there is an object in front of me, then in the presence of the Consciousness the object becomes known. And from the standpoint of the known object, I temporarily enjoy the knower-status. Minus the known, I remain without the knower-status. And that is the pure Consciousness. Therefore, the Consciousness I am ब्रह्मन्. This is what the student communicated. And the student said, whoever has understood my statement, he also knows what is ब्रह्मन्. And with the first मन्त्र, the student completes and the dialogue is over, both the teacher and the student have left the place. Now, the उपनिषत् comes and talks about the successful communication that has taken place. The उपनिषत् says the same thing in its own language. And the उपनिषत् said, “Whoever says I know ब्रह्मन्, he doesn’t know ब्रह्मन्. For whomever ब्रह्मन् is not known, that person knows ब्रह्मन्.”

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।

अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ ३ ॥

Thereafterwards the उपनिषत् talks a little bit more about the nature of ब्रह्मन् in this important मन्त्र number 4. प्रतिबोधविदितम् मतम्. This is a very very important definition of ब्रह्मन्. In fact, if we really understand this definition, then वेदान्त is clear. Otherwise, वेदान्त can be eternally confusing. So to understand this you should know some things basic about the words. Because, after all वेदान्त is teaching something through words alone. Words can be broadly classified into two types.

- a) One is the words of introduction – introducing something or someone.
- b) And the second is words of description.

We should clearly know the difference between words of introduction and words of description. Let us take the first case. A person is standing in front of me in the temple. That person offers prostrations to me. He then gets up and stands in front of me. I am seeing this person all the time. I am experiencing that person all the time. But I don't know who that person is. One of my students comes near me and tells me, “स्वामिजि, this person who is doing नमस्कार to you is my uncle. He happens to be the secretary of this temple. He is very happy to have you here in the temple.” And he talks more about the person and all those words are what type of words – words of introduction. These words of introduction do not give me any experience of this person. Because, words can

never give any experience. Words can give only information. These introductory words also do not give me any experience of the person. The introductory words only give me information about the person. But the peculiar thing is that once that person is introduced to me, that he is so and so, I have got the information about the person but thereafterwards I don't want to experience that person separately because the experience of that person is already there even before the words of introduction. Because as he was doing the नमस्कार, I was experiencing his height and experiencing his complexion! So the experience part is already there, but what I was lacking was information about an already experienced person. And the words have to give only information and the words alone can give information. My eyes can only give the experience of the person. My eyes can never give me the information about the person. Both must be clearly understood. Words cannot give experience; words can give only information. The eyes can give only the experience part, eyes will never tell me that this person is the secretary. Eyes can tell me the color of the person. Eyes can give me the experience of the person. Eyes cannot give me the knowledge of the fact, what fact? This person is the secretary of the temple. So therefore, words give me the knowledge, eyes give me the experience. And the experience I have already acquired even before the introduction was given. And when I get the introduction, I have got the knowledge and after getting the

knowledge will I work for the experience of the person? I will never work for experience because the introduction is of an already experienced and being experienced person. Therefore, once I get the knowledge my desire for experience drops off. So, the words of introduction give me knowledge. And after the getting the knowledge, I will never have desire for experience. Why? Why is there no desire for experience? Not because the words gave me experience; words did not give me experience. Words give me only knowledge. But still I don't have a desire for experience because the words were talking about a person who is already being experienced by me. Therefore, words of introduction will not generate a desire for experience. Why? Because the introduced object happens to be already experienced. This is words of introduction.

Whereas there is another set of words called the words of description. There is a description of अमरनाथ – how the शिवलिङ्ग is so wonderful, it is ice लिङ्गम्. Now, when somebody gives me the words of description, then through the words I get the knowledge of अमरनाथ शिवलिङ्गम्. But do I have the experience of शिवलिङ्गम्? It is not there because शिवलिङ्गम् is not already experienced by me. If शिवलिङ्गम् is already there it will be the words of introduction. But in चेन्नै when somebody describes अमरनाथ, it will be words of description. And as even I hear these words, what will be generated in my mind? A desire to experience. So, words of description will generate a desire for experience. Words of

introduction will not generate a desire for experience. Why? Because words of introduction deal with something which is already experienced. Now the question is, what about Consciousness? Whenever there is a description of Consciousness, is it a word of description or a word of introduction? This is what we have to understand. There are words in the scriptures dealing with चैतन्यम्, dealing with Consciousness. Are these words words of introduction or words of description? Is Consciousness already experienced or is Consciousness to be experienced by you? Consciousness happens to be the only thing which is experienced by all of us, all the time, जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा. In fact, everything else is experienced only because of the self-evident Consciousness. Throughout the class, you experience every word of mine only because of Consciousness. You are conscious of first word. Now you are conscious of silence. Then conscious of next word. When is Consciousness absent? Consciousness is never absent. In fact, Consciousness reveals the absence of everything else also. Therefore, Consciousness comes under an experienced thing or an unexperienced thing. Consciousness comes under ever experienced thing. In संस्कृत, it is called स्वयं प्रकाशः, स्वतःसिद्धः, नित्यसिद्धः. And when the scriptures talk about this Consciousness, are the scriptural words words of introduction or words of description? It has to be necessarily words of introduction alone, which words give you the knowledge of something

which is all the time experienced. Exactly like introducing the person in front of me at the temple. This solid fellow I am getting the knowledge, I need not get an experience and therefore, the scriptural words give us the knowledge. And what type of knowledge? Will it be a knowledge which generates a desire for experience or will it be a knowledge which does not generate a desire for experience? Will it generate a desire for experience? If you have carefully listened to you will understand that the गुरु is talking about something ever-experienced Consciousness. He is giving me the knowledge of an ever-experienced Consciousness and that knowledge is an end in itself and it need not be followed by an experience. If the words are descriptive words then it should be followed by experience. Since these are introductory words, knowledge is the purpose of गुरु's communication. Information is the purpose of गुरु's communication. And information or knowledge is enough. The words need not give experience, the गुरु need not give experience, and you need not work for experience, because even before वेदान्त class started the Consciousness is experienced. And what is the information the शास्त्र is giving? It says that the ever-experienced Consciousness is ब्रह्मन्. It is exactly like saying this ever-experienced person in front of me is the secretary of the temple. It is the knowledge I get, similarly, the scriptures give us the knowledge that the Consciousness which is ever-experienced is ब्रह्मन्. And what do you mean by ब्रह्मन्? It is

an independent entity. That means you have to remember all the five steps. What were they?

- i) It is not part, property and product of the body.
- ii) It is an independent entity, which pervades and enlivens the body.
- iii) It is not limited by the body.
- iv) It continues to exist even after the fall of the body.

This knowledge part alone the scripture has to give and that knowledge part alone the scripture gives also. And if there is some doubt in the knowledge then what should I do? Suppose this person says that he is the secretary of the temple. Suppose I have got a doubt because somebody else introduced somebody else as the secretary. So, now suppose I have got some doubt then what should I do? Suppose I ask this person to sit in front of me and I stare at him, because I have a doubt whether this person is secretary or not. And therefore, what do I do? I just ask all the people to go away and I ask this fat fellow to sit in front of me and I stare at him. By experiencing him more and more the confusion regarding this person will not go away. What is required is not more seeing but I have to enquire into his words, 'what are you saying? Somebody else is saying that the other person is secretary'. Therefore, what is required is more enquiry until my knowledge is clear. More experience will not remove doubt. More enquiry alone will remove doubt. So शास्त्र has to give knowledge and the knowledge should be doubtless and if there are doubts, what

we require is not experience, if there are doubts, what is required is more enquiry of *Shastric* words. Can Consciousness be independent study. Can It be all-pervading? Can It be eternal? What is required is more and more enquiry based on श्रुति's words. And therefore, in this मन्त्र the उपनिषत् says that ब्रह्मन् has to be known as that ever-experienced Consciousness. ब्रह्मन् has to be known as the ever-experienced Consciousness; that knowledge alone is the right knowledge. Therefore, the उपनिषत् says प्रतिबोधविदितम् मतम्, ब्रह्मन् is never known through a particular experience. ब्रह्मन् is discerned through every experience. प्रतिबोध means every experience. ब्रह्मन् is discerned not through a particular experience in a particular state called समाधि – सविकल्प or निर्विकल्प but ब्रह्मन् is to be understood as the Consciousness available in every experience. Suppose, I have to see a particular person then I have to turn in this direction. And when I am turning in this direction, I will get the experience of this person. It is a timebound experience. And suppose I turn in the other direction, I will get a new experience of a new person. And when the new experience comes, what happens to the old person? That old person disappears. Therefore, I recognize the person through particular experiences. But when I have to recognize the light, which person should I see? In fact, I recognize the light not through a particular person but I can recognize the light in and through the experience of every person. When I am looking at you, I know that light because

of which you are experienced. When I turn in the other direction also, the light is experienced. Therefore, the experience of light is not in a particular perception. The experience of light is in and through every perception. Similarly, the experience of Consciousness is not in any particular experience. The experience of Consciousness is in and through every experience. In fact, even when you don't have any experience then also you are experiencing Consciousness. Because of the Consciousness alone you are able to say that I don't experience anything. And therefore, how to recognize ब्रह्मन्? It is to be recognized as the Consciousness in and through every perception. प्रतिबोधविदितम् ब्रह्म, that ब्रह्मन् alone is मतम् – really known. If anybody says that I have got the description of ब्रह्मन् through this study of वेदान्त and I am waiting for the experience of ब्रह्मन्, what does it prove? It means the teacher has not communicated, taught properly. So that alone is really मतम्. As I said during गुरुपूर्णिमा day, if at all you want any experience after knowledge, if at all you want any experience you can work for the experience of ज्ञानफलम्. Never work for the experience of ब्रह्मन्. Right knowledge is after knowledge I won't work for the experience of ब्रह्मन् but I can work for the experience of ज्ञानफलम्, which requires some साधन because between knowledge and the फलम् there are a lot of obstacles like habitual misconceptions etc. This is called निदिध्यासन साधनम् about which we will discuss later. All the meditations

prescribed in the scriptures after *Vedantic* study are not for ब्रह्म अनुभव but all the meditations are for ज्ञानफल अनुभव by removing our habitual problems like देह अभिमान, wife अभिमान, husband अभिमान, गृह अभिमान and therefore, the consequent anxiety, security, they are all ingrained, so they have to go away; but not by any other new experience. And by this knowledge अमृतत्वम् हि विन्दते – a person attains immortality by knowing that the Consciousness is myself and that Consciousness is ब्रह्मन्. These are the two basic informations –

- i) Consciousness is Myself,
- ii) Consciousness is ब्रह्मन्.

Thereafterwards what will happen? My very vision changes. I am not the body with Consciousness but I am Consciousness with the body. Just a small change in language – shifting of place of *with*; but it makes a huge difference. When I say, ‘I am a body *with* Consciousness’ it means that I am mortal. Because I am the body and body will go away. If I am the Consciousness with body then I am immortal. The body, which is with me, will have to go away, वासांसि जीर्णानि यथा विहाय, like changing the dress the body will go away. But I, the Consciousness, am immortal. Therefore, अमृतत्वम् हि विन्दते. There is no more fear of death. Just like whatever happens to the hand, the light will not get affected at all. You can pour water on the hand, you burn the hand, you cut the hand, अच्छेद्यः अदाह्यः अवलेद्यः अशोष्यः नित्यः सर्वगतः स्थाणुः

अचलः अयम् प्रकाशः whatever happens to the hand even the atom bomb cannot destroy the light. Similarly, I am the eternal Consciousness. To come to this knowledge what all things are required? आत्मना विन्दते वीर्यम्. आत्मा here means qualified mind or prepared mind. साधन चतुष्टय सम्पन्न अन्तःकरणम् is called आत्मा in this context. Not the Self. Mind is called आत्मा here. So, through the prepared mind, वीर्यम्. वीर्यम् means ज्ञानयोग्यता, the fitness for this knowledge, the eligibility for this knowledge; one attains through a prepared mind, through a disciplined mind. And once the mind is disciplined what is the next stage? विद्यया विन्दते अमृतम् – through knowledge (so it doesn't say experience, because we need not work for experience at all as it is already there, we have to work for only knowledge. Therefore, विद्यया. And the knowledge comes through what? The introductory words of the उपनिषत्s.), which is born out of the introductory words of the scriptures, अमृतम् विन्दते – one attains immortality, one attains मोक्ष.

So therefore, the first stage is ज्ञानयोग्यता प्राप्तिः and the second stage is ज्ञान प्राप्तिः. This is our entire life. ज्ञानयोग्यता प्राप्तिः, first gaining eligibility for knowledge. The second is ज्ञान प्राप्तिः. Eligibility is through religion. Knowledge is through philosophy. वेदपूर्व gives ज्ञानयोग्यता. वेदान्त gives ज्ञानम्. That's why the entire वेद is relevant for us. Because some people require ज्ञानयोग्यता. Why do they require योग्यता? Because they are now, अयोग्याः. So

therefore, अयोग्याः should become ज्ञानयोग्याः. Then ज्ञानयोग्याः should become ज्ञानिनः. Continuing;

Verse No. 2.5

इह वेदवेदीदथ सत्यमस्ति

न वेदिहावेदीन्महती विनष्टिः ।

भूतेषु भूतेषु विचित्य धीराः

प्रेत्यास्माल्लोकादमृता भवन्ति ॥ ५ ॥

So the उपनिषत् says here that many people have followed these two साधनs and attained liberation. It is not a new project or new venture to be experimented. It is a time-tested wisdom, many people have gone through this. That is given in the 3rd and 4th line. So, धीराः. धीराः means ज्ञानयोग्याः – those people who have followed a religious life. *Entire कर्मयोग is a religious life. All the उपासनs come under religious life. All types of services that you do will come under religious life. So, everything that you do as prescribed in the scriptures that all will make you not ज्ञानिनs, but they all will make you धीरः.* धीरः does not mean courageous here. धीरः means the discriminative one or the one for whom priorities in life are clear, is called ज्ञानयोग्यः. So, धीराः means कर्मयोगेन उपासनेन च साधन चतुष्टय सम्पन्नाः, they become धीराः first. And thereafterwards ज्ञानयोगेन, so by ज्ञानयोग, that is to be understood विचित्य – they attain Self-knowledge. So, विचित्य means ज्ञान प्राप्नोति, they discern, they get the discriminative knowledge. And what is the discriminative knowledge? As I

said, previously I said I am the body with Consciousness. And the next stage is I am the Consciousness in the body. This reversal itself is a big step. Then the next stage is *it is not enough that I know that I am Consciousness in this body but I should also understand that I am the Consciousness in every body*. The bodies differ but the Consciousness does not differ. Like what? The light over this mike and the light over the other mike is one continuous light. In between there is a gap; there is only object missing but the light is there in between also. Therefore, there is only one undivided light in the divided object. Thus, divisions belong to the body but not to the Consciousness. Consciousness is अखण्ड चैतन्य. If I say I am in the body then it means that there is one Consciousness here and there is another Consciousness there. Then Consciousness will be limited. Therefore, I should know that Consciousness is undivided. That knowledge is called सर्वभूतरथं आत्मानं पश्यति. These people see themselves i.e., Consciousness in भूतेषु भूतेषु – every living being. I am the Consciousness behind my body. You are the Consciousness being your body. I and you are one and the same. We have got different names; not because Consciousness is different. We have different names because our bodies are different. Plurality belongs to the body. Differences belong to the body. Not to Consciousness. इति भूतेषु भूतेषु विचित्य, they discern the Consciousness in every living being. And then what is the

next thing they do? अस्मात् लोकात् प्रेत्य. It has got two meanings.

i) The first meaning is: Once I know I am the Consciousness with the body I have to ask the question, “Is the body my intrinsic nature or an incidental medium?” I am the Consciousness with the body, “Is this body an integral part of me or an incidental medium that I use?” If I take the body as an integral part of me, then I will hold on to the body. I want to keep the body eternal. Let everyone else die but not me. We are very very great philosophers when someone else dies. But we don’t want death to come anywhere around us. And some people say that, स्वामिजि, I don’t mind dying but I don’t want to see the near and dear ones dying. This is all because of one small mistake we have committed. We have taken this body as an integral part of ourselves. What do the wise people do? They understand that the body is like a dress that I, the Consciousness, am wearing. And this any dress is useful for some time and thereafterwards it will wear out. And when it wears out there should be another dress. So therefore, अस्मात् लोकात् प्रेत्य means quitting this body, which means giving up the अभिमानम् of the body, identification with the body, looking at the body objectively. So, I see millions of bodies coming and millions of bodies regularly going. This body does not have any specialty at all. As भर्तृहरि in his वैराग्यशतकम्

offers his final prayer. At the time of death, he addresses all the five elements.

मातर्मैदिनि तात मारुत सखे तेजः सुबन्धो जल
 भ्रातर्व्योम निबद्ध एव भवतामन्त्यः प्रणामाञ्जलिः ।
 युष्मत्सङ्गवशोपजातसुकृतस्फारस्फुरन्निर्मल-
 ज्ञानापास्तसमस्तमोहमहिमा लीये परब्रह्मणि ॥ १००॥

Each one he calls element his father, mother, brother, friend etc. Oh five elements! you have been very kind to me. You have gifted a body to me for my temporary use. Because this physical body is born out of what? The five elements. It is a clean borrowed stuff. And because of your grace, no charge was given, you did not pay also. Everything is there. And with the help of your gift, the physical body, भर्तृहरि says, I was able to gain this knowledge. I utilized this body very well and I have attained the knowledge with the help of the body. Because to know I am Consciousness I need a body. Because to attend the class we require the body. To study the scriptures we require a body. To say अहम् ब्रह्म अस्मि we require this medium. Therefore, with the gift that you have made, I have made my life and now it is time to return this body to you with a note of *retured with thanks!* I am able to return the body to the five elements with thanks only if I am detached from the body and I use this body as an instrument. And such people are called अस्मात् लोकात् प्रेत्य, having giving up the अभिमान with the world. World includes not only our body but also all the so called relationships. This is

called जीवन्मुक्तिः. So, having given up the अभिमान, अमृता भवन्ति. So, they continue to live until the प्रारब्ध is exhausted. Because the duration of the body's life is not determined by my will. The duration is determined by the प्रारब्ध oil. And when this प्रारब्ध oil is exhausted, the flame will naturally go away. So therefore, at the time of death or at the end of प्रारब्ध, अमृता भवन्ति, they become immortal. They become immortal means what? They become one with the immortal ब्रह्मन्. Now why do we say they become one with immortal ब्रह्मन्? Does it mean that they were away from the immortal ब्रह्मन्? They were already immortal ब्रह्मन्; but now they merge into immortal ब्रह्मन् as though. What is the example? When the pot is broken the pot-space merges into total-space without motion. This is a unique merger in which there is no motion at all. Space does not gradually travel and merge. Then why do you use the word merger? The word is used because before the pot is broken the name pot-space was there and after the pot is broken the name pot-space is no more used. Similarly, as long as the body is there the name जीवात्मा is retained. When the body is not there the name जीवात्मा is meaningless. Then what is the name? परमात्मा alone is the name. That is called विदेहमुक्तिः. Therefore, अस्मात्ल्लोकात् प्रेत्य means after attaining जीवन्मुक्ति, अमृता भवन्ति they will attain विदेहमुक्तिः also. This is the first meaning.

ii) The second meaning is अस्मात् लोकात् प्रेत्य can be taken as मरणम् itself. Instead of अभिमान त्यागः it can be read as शरीर त्याग itself. In the first interpretation, it is शरीर अभिमान त्यागः and in the second interpretation, it is शरीर त्यागः. Either way he is one with ब्रह्मन्.

So, having talked about many people who have attained मोक्ष the उपनिषत् says, therefore, a human being should not waste his life. Human birth is a very very rare opportunity to attain this मोक्ष. Because ज्ञानम् is possible only for the human beings. Animals have to only exhaust प्रारब्ध. In fact, they cannot acquire even पुण्यम्; what to talk of ज्ञानम्? To acquire कर्म also free will is required. To acquire ज्ञानम् also free will is required. You cannot say a cow which gives milk for अभिषेकम् in शिव temple is getting पुण्यम्. No! The cow doesn't get any पुण्यम्. But the owner, instead of selling the milk and making money, he thought of giving it to the temple. The owner gets पुण्यम्. The cow never gets पुण्यम् or पापम् because deliberate thinking is required to acquire पुण्यम् or पापम्. Therefore, in मनुष्य लोक alone कर्म is possible. In मनुष्य जन्म alone ज्ञानम् is possible. And therefore, the उपनिषत् says, since you have got मनुष्य जन्म better make use of this जन्म and attain knowledge. Suppose a person says, I will see in the next birth. Then the उपनिषत् says, next birth what type of body you will get you do not know.

இப்பிறவி தப்பினால் எப்பிறவி வாய்க்குமோ?

इप्सि॒रवि तप्पि॒नात् एप्सि॒रवि वा॒य्वकु॒मो? (we do not know as to what would we be born as in our next life!)

We don't believe in linear जन्म. So, first you are, you know, म॒त्यः, कूर्मः, व॒राहः, it is not a gradual evolution. According to शास्त्र, an animal can become a human being. And if human being does not utilize the life properly then a human being can become animal also. Because if God finds that free-will is abused just as government is putting into jail, because once outside he is a threat to the society. Similarly, you know what is God's imprisonment? Animal body is imprisonment. Because, in the animal body the जीव cannot do much damage. A tiger can maximum kill a few people. But a Hitler can kill millions of Jews. So therefore, animal शरीरम् is a form of imprisonment. And after exhausting the प्रा॒रब्ध; there in jail they sometime release on parole, like that we have all come out temporarily for some time and भगवान् is watching; should I put these people back or should I release them. If you live properly permanent release, otherwise again back to animal शरीरम्. So either become God or become Dog. It is your Choice. Therefore, उपनिषत् says, इह चेत् अवेदीत्. Suppose a person gains this knowledge in this life. इह means तस्मिन् मनुष्य जन्मनि, in this life. अथ सत्यम् अस्ति – then alone the मनुष्य जन्म is valid. Here सत्यम् means valid. It is meaningful, it is purposeful. What about accomplishing all other things? Isn't it not purposeful? वेदान्त doesn't accept that because anything else you accomplish it is a finite goal.

You may become Bill Gates and your wealth may be 100 Billion. Even 100 Billion is finite only. So all other accomplishments being finite you have traveled from finitude to finitude. That means how much progress? Finitude to finitude means no progress at all. And therefore, वेदान्त doesn't consider it a real accomplishment at all. So यः आत्मानं अविदित्वा अस्मान् लोकात् प्रैति स कृपणः. He is an unfortunate person who dies without gaining this knowledge. परन्तु यः आत्मानं विदित्वा अस्मान् लोकात् प्रैति स ब्राह्मणः. One who gains this knowledge he alone deserves the title Brahmin. So, according to वेदान्त, ज्ञानि alone is a Brahmin. All others are either अब्राह्मणाः or pseudo-ब्राह्मणाः. There is no real Brahmin at all. Therefore, अथ सत्यम् अस्ति न चेत् इह अवेदीत्. So if one does not gain this knowledge in this जन्म then महती विनष्टिः – the loss is immense loss. You are missing the infinite itself. ब्रह्मन् being the infinite it is the greatest loss. Therefore, *may you know the value of human life and start your साधन either for ज्ञानयोग्यता प्राप्तिः or ज्ञान प्राप्तिः*. 'O.k, why can't I start after retirement? I will certainly do it in this जन्म itself, but after retirement.' 'Don't mistake me. Who knows that you are going to survive after retirement. Who knows that you are going to survive even tomorrow? No body knows when death is going to come. And therefore, when your faculties are in good condition and when the life is available now, may you make use of the human life and attain मोक्ष! Thus the उपनिषत् concludes the section by glorifying

the human जन्म as a means of ब्रह्मज्ञानम्. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

खण्ड ३

We have completed the first two chapters of the केनोपनिषत् in which alone the central teaching of the वेदान्त was given. And the central teaching is जीवात्मा परमात्मा ऐक्यम्. In these two chapters, almost every मन्त्र was a महावाक्यम् in which the उपनिषत् straight away pointed out that the Consciousness, the subject which experiences everything is ब्रह्मन्. तदेव ब्रह्म त्वं विद्धि जेदं यद्विदमुपासते. The very Consciousness which experiences everything is ब्रह्मन् and it is not any object of experience. And also the उपनिषत् concluded the teaching in this well-known मन्त्र प्रतिबोधविदितम् मतम् अमृतत्वम् हि विन्दते. Since ब्रह्मन् happens to be the very Consciousness, it is ever-experienced self-evidently by everyone. And therefore, separate effort for ब्रह्मन् experience is not required. In fact, every other experience is possible only because of the ever-experienced ब्रह्मन्. We don't say ब्रह्मन् experience is not required. We don't say ब्रह्मन् experience is not possible. We only say ब्रह्मन् experience is always there in the form of the Consciousness because of which all the other experiences are possible. So, in the eternal experience of ब्रह्मन् in the form of अहम्, अहम् अहम् इति, in the eternal experience of ब्रह्मन् everything else is experienced. All the other experiences come and go. And if ब्रह्मन् experience is always there then the purpose of the वेदान्त शास्त्र is not to give the experience of ब्रह्मन्. But it wants to give the knowledge of ब्रह्मन्. And that is why we

said that the *Upanishadic* words are not words of description but words of introduction. We use or employ words of introduction to give the knowledge of something which is already experienced. Thus, the *Upanishadic* words are words of introduction to give the knowledge of the ever-experienced ब्रह्मन्. What is that knowledge? ब्रह्मन् is the Consciousness and that Consciousness is you. Therefore, you are that ब्रह्मन्. Once I learn to own up this ever-evident Consciousness as myself, I have attained ब्रह्मज्ञानम्. It is purely a job of the intellect. The intellect cannot give the experience of ब्रह्मन्, intellect need not give the experience of ब्रह्मन् because it is already there. But intellect is required to gain the knowledge about the ever-experienced ब्रह्मन्. And therefore, through the words of the उपनिषत्, we are getting the knowledge in the intellect. And what knowledge it is? It is called वृत्तिज्ञानम्. And that knowledge which takes place in the intellect is that the ever-evident Consciousness, ever-experienced Consciousness – I was, I am and I ever will be. This body which I mistook as myself is really a medium through which I, the Consciousness, am expressing or interacting. And once I shift this I from the body to Consciousness then that is the transformation. Previously I was the body and I had the Consciousness. Now I am the Consciousness and I have an incidental body which has arrived on a date and which will certainly depart on a date. Between the arrival and the departure of the body, I transact through this body but when

the body has departed I stop my transaction. But I don't stop exist! So the cessation of transaction is not the cessation of my existence. Therefore,

न जायते म्रियते वा कदाचिन्

नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥ गीता २-२० ॥

I ever am sometimes with transactions and sometimes without transactions. This owning up which requires the intellect is called ब्रह्मज्ञानम्. And this ब्रह्मज्ञानम् alone is also called जीवन्मुक्तिः also because in this knowledge I drop all my sense of limitation. Because, I know that all the limitations belong to the body alone and I cannot claim the limitations of the body. And therefore, अपूर्णत्वम् goes away and पूर्णत्वम् is owned up. This owning up alone is called मोक्ष. And I continue to transact as a जीवन्मुक्तः. And when this body falls at the end of the प्रारब्ध, I don't stop but my transaction through this particular body stops. Then I am called विदेहमुक्तः. There is no difference in Me, the Consciousness, the difference is only in the transaction through the body. When transaction is it is जीवन्मुक्तिः. When the transaction is not it is विदेहमुक्तिः. In fact, every day during sleep we have the experience of विदेहमुक्तिः. In fact, in the स्वयञ्ज्योति ब्राह्मणम्, the बृहदारण्यक उपनिषत् gives sleep as an example of विदेहमुक्तिः where the duality is not at all experienced. And having given this wisdom comprehensively the उपनिषत् concluded in the

second chapter with the मन्त्र इह चेदवेदीदथ सत्यमस्ति न वेदिहावेदीन्महती विनष्टिः. If we own up this fact, life is fruitful. If we do not gain this knowledge then life is a great loss only. Because, in all other accomplishments, I would have only travelled from finitude to finitude which is not a progress at all. Thus, the actual केनोपनिषत् is over with the second chapter.

Now we have got two more chapters in which the उपनिषत् wants to communicate the same wisdom for those people who could not understand the previous two chapters. So, those who have the necessary qualifications, for the अधिकारिs the first two chapters are a walkover, they will enjoy. For the unअधिकारिs, for the unprepared ones, the first two chapters will be too subtle and therefore, it will go above the head. For those seekers the उपनिषत् says, 'Don't worry. I will give the same teaching in a diluted manner'. What is this diluted manner? Through a story. Because once you give the teaching through a story, people will enjoy the story also and through the story the values or the teachings are also given. Exactly like Lord शिव burning मन्मथ through the third eye is a mythological story. मन्मथ disturbed Lord शिव. Lord शिव opens his third eye. If you watch those movies based on these epics, they show some light like laser beams will be coming. And then it will spread over on मन्मथ and after two minutes मन्मथ disappears! This is a clean story which even a child can understand. But if you want to see the philosophical

significance – the third eye represents wisdom. And मन्मथ is the symbol of our desire. मन्मथ's another name is कामः. He is called मन्मथः because काम churns the intellect. अतिशयेन मथ्नाति. मथनम् means churning. That's why the churning rod also is called मन्थ. So, मथ्नाति means to churn. काम is called मन्मथ because he churns and disturbs the mind. And शिव burning काम is knowledge destroying our desires.

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् । ॥ गीता २-५५ ॥

Thus, the philosophical idea in the स्थितप्रज्ञ is conveyed through the story of मन्मथ. Similarly, the philosophical teaching is going to be concretized through a story in the third section. Some of you might have heard about this story also. I will just give you a brief of this story and also the significance of the story then we can go through the मन्त्रs later. Now in this story, देवs and असुरs go through one of their regular battles. It is regular battles because they are the archrivals. And the देवs win the battle. After the victory they want to celebrate and so they have a party. Each one is talking about his glory, परमवीरचक्र, महावीरचक्र all those things they were talking. But unfortunately, the देवs became arrogant. No doubt, they were great and powerful. No doubt, they played their role in accomplishing this victory. But they forgot the fact that any success is not only the result our effort but also the result of ईश्वर अनुग्रह. The victory got into their head and therefore, देवs became arrogant. The Lord recognized their arrogance. He decided that the देवs are generally noble but

somehow they have become arrogant now so I have teach them a lesson and remove their arrogance. The Lord appears in the form of a bright यक्ष. यक्ष means a sacred being. यजन योग्यः यक्षः, a sacred being, a brilliant being the Lord became and appeared in front of the देवs. And the Lord appeared in such a way that He was neither too far away nor too close by. If the Lord had appeared too away then they would not have noticed Him. If the Lord had appeared too close by then they would have recognized who It is. But there was sufficient distance. Therefore, they were distracted by a bright being but they didn't know who it was. They were wondering who that is and they were not able to know and therefore, they decided to send a messenger to find out who that यक्ष is. अग्नि देवता is the messenger of gods. And that is why whenever we want to offer anything to the gods we hand over to the अग्नि in the अग्नि कुण्डम्. When we say अग्नये स्वाहा, the oblation is offered into the fire. When you say प्रजापतये स्वाहा the oblation is offered to अग्नि कुण्डम् only. वायवे स्वाहा; do you know that story? One fellow who was settled in America came here. And when he was asked to offer the oblation अग्नये स्वाहा he is supposed to offer it in अग्नि कुण्डम्. He thought when they say अग्नये स्वाहा you have to offer it in the अग्नि कुण्डम् and वायवे स्वाहा when they say you have to put in वाय् (वाय् is mouth in तमिळ्). Since he likes ghee very much when he heard वायवे स्वाहा he put the offering into his mouth. Then the priest said, no it has to be offered into the fire. So he just

spat out into the fire. So, वायवे स्वाहा also is offered to अग्नि. How can we do that, the address is different? We offer offerings into the fire because fire happens to be the courier service of the gods. Therefore, अग्नि देवता knows the address of all the देवताs and before long the offering will reach the देवताs. Therefore,

अग्निं दूतं वृणीमहे होतारं विश्ववेदसम् । अस्य यज्ञस्य सुक्रतुम् ॥
ऋग्वेदः सूक्तम् १-१२-१ ॥

अग्निं दूतं वृणीमहे. Therefore, first अग्नि goes. And the Lord in the form of यक्ष wanted to remove the arrogance of अग्नि. Therefore, he asks a question, “Who are you?” So then, अग्नि feels “I should be asking ‘Who are you?’ but before that you are asking who are you. And it is an insult for me also because I am so well known in the world. Who does not know अग्नि? And if you don’t know me it is an insult.” But still he says, “I am अग्नि देवता. I am the omniscient Lord. I can destroy everything in the creation, so much power I have got.” The यक्ष says, “You need not burn everything. I will give you a dried blade of grass. Only that you burn.” Then अग्नि देवता again feels bad that He is giving me such a small job. When अग्नि tries burning the blade of glass and begins to struggle and struggle and struggle and अग्नि is not able to burn it. And completely humiliated, the pride is taken off, gets deflated, the ego is deflated and अग्नि comes back and says, “I don’t know, who that fellow is.” But one thing he knew, without the grace of that यक्ष he could not burn anything. Then वायु said, I will

go. अग्नि does not know much. I am greater one! Because among the पञ्चभूतs, आकाशाद्वायुः । वायोरग्निः । वायु is the second son and अग्नि is the third. So वायु देवता is elder to अग्नि. And he has a got a lot of air also you know therefore, he is the air देवता. He goes to find out about the यक्ष. Again, यक्ष asks him the same question, “Who are you?” वायु feels insulted. He says, “I am the great वायु देवता capable of lifting everything in the creation. Then यक्ष says, “You need not do such great things. That old blade of grass which अग्नि could not touch is still with me. Fresh blade of grass is not required. So that same grass of blade is here, you please lift it.” And वायु tries his best with all those cyclones etc., but nothing happens. He is not able to lift. And वायु also got humiliated and returned back. So अग्नि failed and वायु failed. Then, इन्द्र says, “You are all useless fellows. You could not accomplish anything at all. I gave you such a small task of enquiring who that person is and you even failed at this. I will go now.” इन्द्र with extra arrogance, because he is the Lord of all the देवताs therefore, more pride, more vanity. When इन्द्र goes near the यक्ष, the यक्ष disappears. इन्द्र feels more humiliated because at least अग्नि and वायु could have some conversation with this यक्ष. But इन्द्र did not get even the opportunity for conversation. However, the greatness of इन्द्र is he understood his problem. अग्नि and वायु did not understand and returned. इन्द्र had more arrogance but at the same time he also had more discrimination. Therefore, immediately he recognized

that it was his vanity that is the cause of all this problem. At once he becomes humble. Like आञ्जनेय who went in search of सीता. He was so successful in crossing the ocean and he searched all over and he could not find सीता. Suddenly आञ्जनेय feels, I think perhaps I have a thought inside me that I am doing everything. I have crossed the Ocean. I have destroyed so many असुरs also. I think it has gone into my head. Therefore, the भगवान् is testing me. Therefore, let me pray to the Lord. That well known prayer in the रामायण –

नमोऽस्तु रामाय सलक्ष्मणाय देव्यै च तस्यै जनकात्मजायै ।
नमोऽस्तु रुद्रेन्द्रयमानिलेभ्यो नमोऽस्तु चन्द्रार्कमरुद्गणेभ्यः ॥
वाल्मीकि रामायण - सुन्दरकाण्ड - सर्ग ११-५९॥

It is a famous prayer in which आञ्जनेय expresses his humility. Where humility is not there success cannot come. Even if success comes before long भगवान् will give a lesson! That's is why in the गीता also when कृष्ण enumerates the values for a spiritual seeker, the first value He says is

अमानित्वम् अदम्भित्वम् ॥ गीता १३-८ ॥

In the 15th chapter again, He reminds

निर्मान-मोहाः जितसङ्गदोषाः ॥ गीता १५-५ ॥

मानित्वम् or arrogance in the worst enemy in any pursuit and especially in the spiritual pursuit. इन्द्र discovered humility and he prays to the Lord. And when he prays, there arrives साक्षात् पार्वतीदेवी or उमादेवी appears in front of him. And

इन्द्र asks her the question, “Who the यक्ष was?” This is the part of the story occurring in the third chapter.

In the fourth chapter, the story continues a little bit more. When इन्द्र asks उमादेवी who this यक्ष was, उमादेवी teaches इन्द्र; accepts him as her disciple. When vanity goes, discipleship comes. अर्जुन the arrogant one got converted to अर्जुन the शिष्य. Similarly, इन्द्र the arrogant one became इन्द्र the उमाशिष्य. Naturally इन्द्र got the knowledge taught by उमादेवी. And what was the teaching? The first two chapters; o.k that we have to supply. उमादेवी did not teach anything new. She taught श्रोत्रस्य श्रोत्रं मनसो मनो यद्, अन्यदेव तद्विदितादथो अविदितादधि, प्रतिबोधविदितं मतममृतत्वं हि विन्दते । etc. The same teaching, उमादेवी gave and इन्द्र becomes a ज्ञानि. Having attained ज्ञानम्, इन्द्र goes back to these देवताs and tells them all the details. इन्द्र is glorified by all the देवताs. What we could not accomplish, हे इन्द्र! you accomplished. Therefore, you are great. इन्द्र becomes the glorious one. And then इन्द्र says, I would like to share this knowledge with you also. And then अग्नि and वायु also get ब्रह्मविद्या. So with this the story is over. Thus, the story is in the third section or the third chapter and in the first few मन्त्रs of the fourth chapter also. Through the story symbolically the उपनिषत् wants to convey certain important aspects of *Vedantic* teaching. What are those important aspects revealed through the story? That is important. Because that is the views

of the story, the story part anybody can read and understand. But what is conveyed indirectly is important.

i) The first thing is, यक्ष appears in front of the देवताs indicating the existence of God or the existence of ब्रह्मन्. Therefore, the first significance of the story is ब्रह्म अस्तित्वम्. ब्रह्मन् of the उपनिषत् or the philosophy represents the यक्ष of the story. The निर्गुण ब्रह्मन् of the first two chapters is the सगुण यक्ष of the third chapter. Why should we prove the existence of ब्रह्मन् through the story? Because in the first two chapters it was mentioned that ब्रह्मन् is not available for any organ.

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ।

न विद्मो न विजानीमो यथैतदनुशिष्यात् ॥ ३ ॥

You cannot see It, hear It, smell It, taste it, touch It, and think of It. It cannot be even described by the words. And It is something other than even the known and the unknown. When we hear such a description of ब्रह्मन्, our mind tends to conclude that such a ब्रह्मन् cannot exist. It is very difficult to accept the existence of निर्गुणम् ब्रह्म. Not only for lay people, even philosophers do not accept निर्गुणम् ब्रह्म. द्वैतिस do not accept, विशिष्टाद्वैतिस do not accept, साङ्ख्य, योग and many other schools do not accept निर्गुणम् ब्रह्म because it is impossible to conceive of. And therefore, the उपनिषत् through the यक्ष story tells us that निर्गुणम् ब्रह्म Is. Have faith in That. Believe in निर्गुणम् ब्रह्म until you understand. Thus, the first lesson is ब्रह्म अस्ति.

ii) The second lesson that is given through the story is that all the glory that a person claims really do not belong to that person at all. Any therefore, any pride is meaningless. Any अभिमानम् is मिथ्या. अभिमान मिथ्यात्व प्रदर्शनम्. Because, अग्नि thought that the victory was because of himself, वायु thought that the victory was because of himself. But in front of यक्ष they all discovered that they cannot do anything without the blessings of यक्ष and therefore, all the glories really belong to the Lord alone and not to oneself. Therefore, never have pride, be humble. अभिमानम् मिथ्यात्वम् is the second lesson that is indicated.

iii) Then the third is that the अग्नि, वायु and इन्द्र could not know who the यक्ष is. Here, यक्ष represents ब्रह्मन्. अग्नि and वायु represent the sense organs. In fact, in the शास्त्र, the word देव is used for the gods also as well as the sense organs also. So therefore, अग्नि is देवः, वायु is देवः, इन्द्रियाणि also are देवः, therefore, अग्नि & वायु could not understand the यक्ष means the sense organs cannot know ब्रह्मन्. And similarly, इन्द्र also could not know the यक्ष. And who is इन्द्र? The lord of the gods. So if इन्द्र is the lord of gods then whom will इन्द्र represent? The lord of sense organs will be represented by इन्द्र. And who is the lord of sense organs? The mind. Because the mind alone can make every sense organ function. If the mind is not behind the sense organs cannot function at all. Therefore, इन्द्र could not know means the mind also cannot know the यक्ष. Thus, through the story

the philosophical idea presented is that ब्रह्मन् is इन्द्रिय मनो अतीतम्. It is beyond the senses and the mind. It is inaccessible to the senses and the mind. It is incomprehensible. To put in संस्कृत, ब्रह्मणः दुर्विज्ञेयत्व प्रदर्शनम्. All these significance शङ्कराचार्य brings out in his commentary. We need not do any work; everything he has made ready for us. We only have to grasp it. So, ब्रह्म अस्तित्वम् is lesson number 1, अभिमानम् मिथ्यात्वम् is lesson number 2, ब्रह्मणः दुर्विज्ञेयत्वम् is lesson number 3.

iv) Then the fourth lesson that we get is अग्नि and वायु could not gain this knowledge. They had to return disappointed. Whereas इन्द्र gained the knowledge. How did इन्द्र gain the knowledge? Because, first he became humble. The arrogance went away. He bowed down. Arrogance makes our bodies stiff. We will not bend down. Why should I bend in front of someone? That arrogance is the cause of all obstacles. इन्द्र was not an ordinary person. We are arrogant for no accomplishment. There are two types of arrogance. Some people are arrogant with some accomplishments. But we are arrogant with no accomplishments. That's the different between pride and vanity. So, इन्द्र had all the accomplishments but still he was humble enough, अमानित्वम् was there. And also he surrendered to the Lord, भक्ति also was there. That's why कृष्ण tells at the end of the गीता –

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ गीता १८-६७ ॥

that the गीता must be taught only to the humble devotees of the Lord. Humility and devotion should be the hallmark of a seeker. Therefore, इन्द्र became humble and इन्द्र became a devotee also. Not only that when he invoked these two virtues called साधन चतुष्टय सम्पत्ति otherwise called दैवी सम्पत्ति otherwise called सात्त्विक सम्पत्ति then what happens? Knowledge did not automatically come, but उमादेवी, the गुरु appeared. Humility doesn't give knowledge but humility gives you a गुरु. When I develop all the virtues of a student, in fact, I need not go in search of a गुरु but the गुरु will be around. Just as when a flower fully blossoms, the honeybee naturally comes. Not that the flower has to send a letter. The flower need not invite the honeybees to come, they automatically come. Therefore, don't ask the question, "Who is the गुरु? When will the गुरु come? How to test whether he is right गुरु or not?" There is no need for all this. You acquire the qualifications. The गुरु will be helplessly come. Just as कृष्ण was there right in front of अर्जुन when he needed. And therefore, उमादेवी represents the ब्रह्मविद्या गुरुः or सरस्वती देवी, she is विद्यादि देवता. Thus, the qualifications of humility, भक्ति and the necessity of गुरु all these are indicated. So, we can say that the conditions for Self-knowledge are indicated. So, this is the fourth significance of this story.

v) Then the fifth significance is that after gaining this Self-knowledge, इन्द्र became the greatest among gods. Even though already he was great being the lord of देव्स, इन्द्र became more glorious and everybody worshipped इन्द्र for his knowledge. Therefore, ब्रह्मविद्या also gives glory also, विभूति also to a person. ब्रह्मविद्या महिमा. The glory of any ज्ञानि does not belong to ज्ञानि. The glory of any ज्ञानि belong to the ज्ञानम्. Before knowledge we don't respect. After he has become a ज्ञानि we do नमस्कार. Then the नमस्कार goes to whom? Not to the person; the नमस्कार goes to the ज्ञानम् which is ब्रह्मविद्या. Thus the glory of ब्रह्मविद्या is indicated by glorifying इन्द्र. इन्द्र महिमा is ज्ञान महिमा. ब्रह्मविद्या महिमा. This is the fifth significance.

vi) The sixth and final significance is that the story serves as a means for practicing certain उपासनस. We will be seeing those उपासनस in the fourth chapter. One such उपासन is lightning उपासन. Thunder and lightning. Because the यक्ष was brilliant and he appeared very briefly and attracted the attention of the gods and disappeared. The poor gods were just celebrating their victory. Suddenly a brilliant thing appeared and before they could know what it is it has come and disappeared also, exactly like lightning. Lightning also appears in a flash. It is brilliant and it attracts our attention also and disappears. Therefore, the उपनिषत् is going to prescribe a lightning उपासन. Lightning उपासन does not mean that you do your उपासन with lightning speed and

come away. Like some people do सन्ध्यावन्दनम्. This is not that kind of lightning उपासन. It is the उपासन of lightning. षष्ठीतत्पुरुषः समास and not कर्मधारयः समास. So, this is the sixth significance. उपासन शेषत्वम्. The story has got a link with the उपासन in the fourth chapter.

Thus, the story is a beautiful and significant story. With this background, we will read the मन्त्र. We can very easily understand. Chapter three मन्त्र 1.

Verse No. 3.1

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त ।
त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥ १ ॥

The उपनिषत् introduces the story. It says that in one of the many battles between the देवs and the असुरs, in a particular battle the Lord got victory for the देवs. The उपनिषत् is very very careful in using the language. It doesn't say that the देवs got victory. It says, the Lord got victory on behalf of, for the sake of the देवताs. Why did the Lord support the देवताs? Because देवताs represent *dharmic* forces or सात्त्विक forces. And असुरs represent *Adharmic* or राजसिक and तामसिक forces. As we have in the last chapter of the गीता

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्धुवा नीतिर्मतिर्मम ॥ गीता १८-७८ ॥

Wherever धर्म is there, the Lord will ensure victory. Not because the Lord is partial. Lord supports धर्म; wherever it is.

Therefore, the उपनिषत् says that the Lord got victory on behalf of the देवताs. So, here the word ब्रह्म means इश्वरः. In the first two chapters ब्रह्मन् is निर्गुणम्. But in the third chapter ब्रह्मन् is सगुणम्. Because the first two chapters are for उत्तम अधिकारिs who can comprehend निर्गुणम्. The third chapter is for मध्यम अधिकारिs. They cannot conceive of निर्गुणम् and therefore, सगुण ईश्वर is introduced. Therefore, ब्रह्म, सगुण इश्वरः. देवेभ्यो विजिग्ये – got victory for the sake of the देवs. But what was the problem? The देवs did not acknowledge this fact. That acknowledgement is called भक्ति. That is what is called निवेदनम्, नैवेद्यम् and all we say. निवेदनम् means what? So you think that preparing any dish that you like and keeping in front of the Lord and at the earliest take it and finish off. So, निवेदनम् does not mean preparing eatables and eating. निवेदनम् means acknowledgement or informing. It is not in the case of eating alone. It is in the case of every action. Before eating we talk of निवेदनम् indicating that Oh Lord! this food is yours. The possibility of generating food is yours. Because the seed has been given by you. If I could till the land and produce the crops, that I have the capacity that is also your gift and therefore, I want to enjoy the food remembering your blessings with gratitude. Thus, निवेदनम् means informing the Lord that whatever I have is your glory. But देवs forgot that. Therefore, what did they do? तस्य ह ब्रह्मणो विजये – in the victory of gods, not really देवs victory, but in the victory of

the Lord, देवाः अमहीयन्त – देव्स got the glorification. The देव्स received the glorification. Because the society will glorify me when I have accomplished something. Well done! You have passed in the exam. Well done! You have completed the house. Society will glorify because that is the nature of society. But the scripture says, ‘let the society glorify you but in your own mind, you hand over silently the glory to the Lord. It is all the grace of the Lord.’ Whether you say it or not but in your heart of hearts you should know this. But sometimes the problem is we tell outside but inside we are all puffed up, arrogance! Whether you tell outside or not is not significant, not important. In the mind, not even an iota of that arrogance should come. Let people glorify you. You receive the माला also, nothing wrong. While receiving just say नारायण नारायण or शिव शिव etc. But देव्स did not do that. अमहीयन्त means they were glorified, they received the glory and did not hand over to God.

आकाशात्पतितं तोयं यथा गच्छति सागरम् ।

सर्वदेवनमस्कारः केशवं प्रतिगच्छति ॥

It has to be sent to Him. Full royalty should be given to Him. Everything belongs to the Lord. People ask sometimes, स्वामिजि, your classes are being recorded and cassettes go all over. Suppose somebody records and sell what will happen? Isn't it your property? You know intellectual Property. What Intellectual Property! Whatever I have I got it from my गुरु परम्परा. Every point that I have said, has been beautifully

presented by शङ्कराचार्य. Where is the question of claiming any property? Otherwise शङ्कराचार्य himself would have done this. In fact, if शङ्कराचार्य says that then all of us will have to just shut up! What all things he gave and he never claimed

यैरिमे गुरुभिः पूर्वं पदवाक्यप्रमाणतः ।

व्याख्याताः सर्ववेदान्तास्तान्नित्यं प्रणतोऽस्म्यहम् ॥ तैत्तिरीय
भाष्यम् शीक्षावल्ली ग्रन्थारम्भः २ ॥

He offers नमस्कार to all the आचार्यs. In his तैत्तिरीय भाष्यम् he says, in future the society may glorify all these brilliant commentaries and indeed शङ्कर's commentaries are brilliant. People say it is शाङ्कर वेदान्त, even they put वेदान्त in शङ्कराचार्य's name. But शङ्कराचार्य says, it is not my वेदान्त, यैः इमे गुरुभिः पूर्वं पदवाक्यप्रमाणतः व्याख्याताः. They have all taught it and it has been coming down तान् नित्यं प्रणतोऽस्म्यहम्. All our आचार्यs were the embodiments of humility. Because as they say, only empty vessels make the maximum noise. The real knowledgeable ones will not. But the देवs temporarily became empty. So therefore, त एक्षन्त – they thought to themselves. Within quotes, “अस्माकम् एवायम् विजयः” – all this victory belongs to us only. We have won. अस्माकम् एवायम् विजयः and therefore, अस्माकम् एवायम् महिमा, even this glory also, this credit also should come to us only. This is generally our tendency, whenever any undertaking goes well, but if it goes off then you are quick to point out the blame on others. This is the natural tendency,

which weakness the देवs also had. And therefore, the Lord thought that they should be taught a lesson. And what did He do? He decided next week I will come in front of them to teach them a lesson.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त ।
त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥ १ ॥

In the third chapter, the उपनिषत् wants to convey the same idea which it has revealed in the previous two sections. But it was abstractly presented in the previous two sections. Now it is concretized through this story. What was presented as निर्गुणम् ब्रह्म in the previous two sections so the same निर्गुणम् ब्रह्म is presented. And to know the निर्गुणम् ब्रह्म ultimately we have to take the help of the traditional teaching. इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ॥ The सम्प्रदायः वाक्यम्, the सम्प्रदायः प्रमाणम् is the only means of knowing ब्रह्मन्. In this story that उपनिषत् वाक्यम् is represented by उमादेवी. Thus, उमा represent the उपनिषत्. In fact, some people nicely point out that ॐकार has got three letters viz., अ उ म. And उमा also has three letters उ म आ. So, ॐकार reversed is उमा or rearranged is ॐकार. ॐकार represents the Upanishadic teaching. Because ॐकार is supposed to be the essence of the वेदs.

यश्छन्दसां ऋषभः विश्वरूपः छन्दोभ्यः अध्यमृतात् संबभूव ॥
तैत्तिरीयोपनिषत् २-१-३ ॥

When the वेदs are churned the ॐकार came. And therefore, ॐकार represent the scriptures. And उमादेवी also represents scriptures, all the scriptural knowledge. In the same goddess सरस्वती also represents only the knowledge revealed or churned out of the उपनिषत्s. Because, the words सरस् means the lake of waters. And वती means the one who is born and

the one who resides in the lake upon the lotus. This सरस् or lake represents the Vedic words. वेद शास्त्रम् alone is the lake. As we had the महाभारत पङ्कजम् etc., similarly here सरस् represents the lake of वेद and सरस्वती is the wisdom born out of the lake of वेद. The wisdom illumines ब्रह्मन्. So thus, उमादेवी, सरस्वती etc., represent the scriptures and the scriptural wisdom and through the scriptures and the scriptural wisdom alone ब्रह्मन् can be understood. So thus, the story of the third chapter is a symbolic representation of the teaching of the first two chapters. And we saw the essence of the story briefly. Now we are seeing the मन्त्र, in which the story is elaborated. In the first मन्त्र we saw that the देव्स and असुर्स had one of their regular battles and the देव्स have got the victory. Generally, the देव्स are सात्त्विक and humble. They don't have the problems of arrogance. But somehow, in a weak moment the देव्स also became arrogant. From this it is clear that even the most सात्त्विक or humble person also at moments may be trapped in weaknesses. That's why you will find that in all our पुराण्स, even the great devotees faced this problem. आञ्जनेय who is symbol of humility also faced the problem of गर्व. आञ्जनेय गर्व भङ्ग, there is a story. नारद गर्व भङ्ग, गरुड गर्व भङ्ग, रुक्मिणी गर्व भङ्ग etc., stories are there. We have got गर्व भङ्ग stories in the पुराण्स. What do you mean by गर्व भङ्ग? गर्व means arrogance and भङ्ग means destruction. So, if devotees like नारद and आञ्जनेय were gripped in गर्व then what to talk of ordinary देवतास! They

also had the same problem. And therefore, instead of expressing their gratitude towards the Lord, they took all the glory. Therefore, they thought अस्माकम् एव अयम् विजयः. We have won this victory. Or I only scored the century, I only got maximum runs. And therefore, अस्माकम् एव अयम् महिमा. And therefore, this glory also should belong to us alone. And when this happened भगवान् thought that the time has come for receiving the 'knock'. And therefore, begins the story. मन्त्र 2 we will read.

Verse No. 3.2

तद्द्वैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव तन्न व्यजानत
किमिदं यक्षमिति ॥ २ ॥

तत् विजज्ञौ. तत् means that ब्रह्मन् who represents ईश्वर now. तत् ब्रह्म. The only difference is in the previous section it is निर्गुणम् ब्रह्म and in this section it is सगुणम् ब्रह्म or माया सहितम् ब्रह्म, this is married ब्रह्मन् has come, Mrs. ब्रह्मन् has come. Only then अवतारम् is possible. निर्गुणम् ब्रह्म can never take an अवतार. निर्गुणम् ब्रह्म cannot create this world, निर्गुणम् ब्रह्म cannot the world sustain the world. Creation requires रजो गुण. Sustenance requires सत्त्व गुण. Destruction requires तमो गुण. All these three basic acts require three गुणs. And निर्गुणम् ब्रह्म has got which गुण? What गुण the निर्गुणम् ब्रह्म can have? The very word निर्गुण indicates सत्त्वजस्तमोगुणरहितम् and therefore, He cannot do सृष्टि, स्थिति, लय. And therefore, निर्गुणम् ब्रह्म cannot take an

अवतार also as यक्ष. यक्ष is a form of अवतार. In the fourth chapter we saw कृष्ण अवतार and in केनोपनिषत् we are seeing यक्ष अवतार. So, since भगवान् is going to taking अवतार we should translate the word तत् as सगुणम् ब्रह्म, माया सहितम् ब्रह्म, ईश्वर. The word तद्द्वेषां has to split properly as तत् ह एषाम्. ह indicates that it is a real story that happened. The उपनिषत् tells that it did happen. तत् ब्रह्म विजज्ञौ – that सगुणम् ब्रह्म knew the thinking of the देवताs. Because where is the Lord located?

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ गीता १८-६१ ॥

सर्वस्य चाहं हृदि सन्निविष्टो मतः स्मृतिर्ज्ञानमपोहनम् । ॥

गीता १७-१७ ॥

भगवान् tells us in the गीता, अर्जुन don't imagine I am sitting up above. I am in your own heart, witnessing every thought of yours. That's why the Lord is called हृषीकेशः i.e., हृषीकणाम् इन्द्रियाणाम् ईशः. And therefore, ईश्वर need not enquire 'what did you think', He need not ask the देवs. Even without that ईश्वर knew there thinking. ईश्वर has got ESP! Extra Sensory Perception. And therefore, through ESP, तत् ब्रह्म विजज्ञौ सगुण. So what did that सगुणम् ब्रह्म know? एषाम्. एषाम् means देवानाम् मिथ्येक्षणम्. The wrong thinking, the unhealthy thought pattern of the देवs. What is the the unhealthy thought pattern? We have won the victory and therefore the glory also belongs to us - that is the unhealthy thought pattern, arrogance, vanity; ईश्वर understood. And

therefore, what did He decide? I should teach them a lesson. Because, they are not incorrigible. भगवान् does not correct the असुरs because there is no point in telling them what is right. In our family also we should know after sometime whom to tell and whom not to tell. So similarly, here also भगवान् knew that देवs are available for correction. Therefore, he appeared before them. तेभ्यः प्रादुर्बभूव. प्रादुर्बभूव means appeared for the benefit of them. He took an अवतार for their benefit. There are certain अवतारs which are of longer duration. There are certain अवतारs which are of shorter duration. नारसिंह अवतार and all is very short one. Similarly, this यक्ष अवतार is also a short one. And therefore, for the benefit of those देवs, तेभ्यः means देवेभ्यः प्रयोजनाय, देवेभ्यः अनुग्रहाय, for their अनुग्रह the Lord indeed appeared. And where did He appear? Neither too far away nor too close to the देवs. Close enough that they could know that somebody very brilliant has come. But at the same time far enough that they are not enough to know what it is. There is a सामान्य ज्ञानम् but there is no विशेष ज्ञानम्. And therefore, what happened? तत् न व्यजानत. देवाः should be supplied, देवाः तत् सगुणम् ब्रह्म न व्यजानत, देवs did not recognize or know what that सगुणम् ब्रह्म in the यक्ष form is. So, the word यक्ष means पूजा योग्यः, that is understood, तत् यक्षम्. किमिदं यक्षमिति – what is this wonderful form, adorable form, sacred form? They started looking at each other and raising their eyebrows, even talking also etc. So then what happened? Continuing;

तेऽग्निमब्रुवन् जातवेद एतद्विजानीहि

किमिदं यक्षमिति तथेति ॥ ३ ॥

So they asked each other and they could not decipher the problem. They could not know who that is. Therefore, they decided to send someone to find out who that यक्ष is. They first chose अग्नि देवता. Because as I said the other day, अग्नि देवता is the दूतः the messenger of the देवs. The very word अग्नि means अग्रे गच्छति, अग्रं नयति इति अग्निः. So, the one who goes in front. Like a pilot, the pilot vehicle will always go in front, similarly, अग्नि always goes in front. And therefore, they called अग्नि. So, ते देवाः अग्निम् अब्रुवन् – they addressed अग्नि देवता. How did they address? जातवेदाः. जातवेदाः means omniscient one. जातम् जातम् वेति इति जातवेदाः, the one who knows everything that is born in the creation. Anything that is born अग्नि देवता knows because he is सर्वज्ञः. So, जातम् जातम् वेति इति जातवेदाः, सकारान्तः पुल्लिङ्गः, जातवेदस् शब्दः, सम्बोधना प्रथमा is हे जातवेदः. And this address also is a very significant address. They call him omniscient. So, it is like ironing. हे अग्ने! you are supposed to be omniscient! Now you are जातवेदाः means everything that is born you must be knowing. Only then your title is valid. Now a यक्ष is born in front of us. And you don't know that यक्ष. Therefore, your title is in danger. Therefore, if you have to defend your title, better you go and find out who that यक्ष is. Because, यक्ष is also जात, right now he has come

in front. Not only that when you want to get things done also you need to oil someone's palm. So you have to always glorify a person. So देव used that method here. Oh omniscient! there is nothing that you cannot accomplish. Therefore, better you go and एतत् विजानीहि – may you know this fact. Fact about whom? किम् एतत् यक्षम् इति एतत् विजानीहि – may you know who this यक्ष is, the sacred being is, brilliant being is. And अग्नि felt very happy because, he is wanted. Everybody wants to be wanted. That need to be wanted is the biggest need of every human being. Therefore, the अग्नि देवता was very happy. All the देव are after him. And therefore, he said, तथाऽस्तु(तथेति). I can certainly accomplish this. Don't worry. Then what happened?

Verse No. 3.4

तदभ्यद्रवत्तमभ्यवदत्कोऽसीत्यग्निर्वा

अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति ॥ ४ ॥

So, तदभ्यद्रवत्. So, अग्नि: to be supplied. अग्नि: तत् सगुणम् ब्रह्म अभ्यद्रवत् – अग्नि approached that सगुणम् ब्रह्म, who is यक्ष now. And he wanted to straight away face the यक्ष and ask 'who are you?' But what happened? The moment he went near that the यक्ष was so awesome, so wonderful, so stunning that अग्नि got overwhelmed by the sight of यक्ष. And therefore, he was dumbfounded, he was tongue-tied and he could not utter a single word. Like a person experiences in his first public speech. Everything has been prepared very well

and also practiced in front of the mirror and when he sees the audience all that he has prepared is gone! Somebody said – Brain is that which works until you start your first public speech. So the moment you come everything goes blank.

सीदन्ति मम गात्राणि मुखं च परिशुष्यति । ॥ गीता १-२९ ॥

अग्नि देवता also felt the same thing. Therefore, he could not talk at all. And therefore, instead of अग्नि देवता addressing the यक्ष, the यक्ष thought we will break the ice, we will start the conversation and therefore, तम् अभ्यवदत्. So, सगुणम् ब्रह्म तम् अग्निम् अभ्यवदत् – सगुणम् ब्रह्म यक्ष addressed अग्नि देवता. And how did he addressed? कः असि – please tell me who you are? अग्नि देवता felt utterly insulted because the most famous fellow in the world is अग्नि. Our very living is because of अग्नि. And when अग्नि is so famous how can there be someone in the creation who does not know who this अग्नि is? Therefore, he felt insulted. But anyway since he has come, he has to accept all the this kind of things and therefore, he decided to introduce himself. अग्निः वा अहमस्मि – don't you know me? I am the अग्नि देवता who is worshipped first in ऋग्वेद as अग्निमीळे पुरोहितं. Daily morning everybody worships me. सूर्यरूपेण अहमस्मि, चन्द्ररूपेण अहमस्मि, अग्निरूपेण अहमस्मि, वैश्वानर अग्निरूपेण अन्तः अपि अहमस्मि. So popular I am. Both लौकिक अन्द् वैदिक wise अग्नि is popular. So, he says I am that popular अग्नि. And not only that, जातवेदाः वा अहम् अस्मि. I have got so many titles. When people give that name पद्मश्री, etc., all these titles they

put before their names, instead of just keeping their names. Therefore, अग्नि also says I have got titles also. What is my title? जातवेदाः वा अहम् अस्मि – I am known as जातवेदाः, the omniscient god. इति अग्निः अब्रवीत् यक्षम् प्रति. Then what did यक्ष do? Further insult!

Verse No. 3.5

तस्मिँस्त्वयि किं वीर्यमित्यपीदं सर्वं

दहेयं यदिदं पृथिव्यामिति ॥ ५ ॥

So here यक्ष asks अग्नि further, “Tell me what can you do?” Like some people who wants some employment and they go to some company or some industries and the person in charge asks, “What skill do you have?” similarly, here also he asks “What can you do?”, “What skill do you have?”. ‘तस्मिन् त्वयि किं वीर्यम्’ is the words of यक्ष. What power, what skill, what talent do you have हे अग्ने! And अग्नि feels further insulted. But still doesn’t matter I have come, therefore, he tells, “I am so powerful, सर्वं अपि इदं दहेयं – I can burn down everything that is in front here. And I say everything, not a few things here in front but यत् इदं पृथिव्याम् इति – whatever is there on the earth. Multistoried buildings I can finish. Huge forests I can destroy. Name anything I can burn down to ashes. So that is my power.” इति अग्निः यक्षम् अब्रवीत्. Therefore, अग्नि has told two things – who he is and what he is. These are the two questions he was asked – who are you and what are you. When asked ‘who are you’ you will give

your biodata, when asked 'what are you' you say I am engineer here, I am GM here, I doing this there etc. अग्नि also has given both. What is his department? Burning department. Of course, cooking department also. Both are there. But he wanted to frighten यक्ष and therefore, he is talking about the destructive power. Remember अग्नि is both the creator as well as destructor. Life comes only in the field of temperature. So, within the womb of the mother, there is the appropriate temperature for the growth of the child. If that is not there then outside in the incubator the baby has to be kept because life is possible only at appropriate temperature. Therefore, life is also possible because of अग्नि तत्त्वम् only. Death also happens because of अग्नि तत्त्वम् only. Thus I am the life giver and the life destroyer also. Such a powerful person I am. Then what did the यक्ष do? Further Insult! Insult after insult. Now what is the next insult he faces?

Verse No. 3.6

तस्मै तृणं निदधावेतदहेति ।

तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं स तत एव
निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ ६ ॥

So, what did the यक्ष do? He took a small blade of grass. Don't ask from where did he get and all. He must have had it around and even if there is no grass around, remember भगवान्, the One who can create the entire universe for Him what is the problem in creating a small straw! He can just

materialize a blade of grass by His योगमायाशक्ति and therefore, He produced, He materialized a dry blade of grass and placed in front. And He said I don't want you to destroy the whole world at all, that's all too big, those things you need not do, I will give you only a simple blade of grass. Like if a person, a typist comes "this letter type properly". So somebody today gave some article based on my speech they have written and said स्वामिजि, the typist had made some mistake, you can correct it. So, I had talked about invoking the Lord and wherever the word invoke has come he has written invoice. Because he is used for preparing invoice at his workplace and to him if you give Vedantic talk the invoke got changed into invoice. Invoicing ब्रह्मन्, invoicing god. So the simple typing whether he does properly or not we have see, you know. Similarly, अग्नि देवता was given a simple job. Just burn this blade of grass. Therefore, तस्मै तृणं निदधौ. तस्मै अग्नये. For testing that अग्नि देवता, सगुणम् ब्रह्म that is understood, सगुणम् ब्रह्म यक्ष तृणं निदधौ – placed a blade of grass. And then told अग्नि 'एतत् दह' – may you burn this blade of grass. First अग्नि thought it is too simple an affair. Therefore, I don't have to put forth all the effort and all and therefore, he just tried to burn. But he is increasing the temperature but the blade remains the same. So then he was wonderstruck. Then he started using more power. तत् उपप्रेयाय. First he was standing far away then he approached that blade of grass. That also did not work. सर्वजवेन – he used

all his power in his hand and then tried to burn. But even after using all the power तत् दग्धम् न शशाक. In fact, if anybody else had been there they would have been burnt, like Hiroshima and Nagasaki. They say a few million degrees of temperature was generated and so many kilometers around everything was burnt down. And they say that the Hiroshima atom bomb is one of the smaller ones! So, now we have got much much more powerful ones. So, अग्नि देवता must have increased the temperature to match the atom bomb, hydrogen bomb, neutron bomb etc., all those things he used. But what was the result? Everything was burnt down except two things – the यक्ष remains intact and the blade of grass also remains intact. Then अग्नि knew that there is something radically wrong. There is some mystery around here. And therefore, what did he do? तत एव निवृत्ते – he accepted defeat. What is that? My burning power really does not belong to me. This यक्ष seems to have some power to block my burning power. And without that यक्ष's blessing, अग्नि is not अग्नि.

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ केनोपनिषत् १-८ ॥

You will have to connect eays cannot see that ब्रह्मन्. But eyes are capable of seeing everything else because of that ब्रह्मन् alone. Similarly, अग्नि cannot burn the यक्ष but अग्नि is capable of burning everything else only because of the blessings of यक्ष. And when the यक्ष withdrew the blessings, अग्नि lost its अग्नित्वम्. Just like ब्रह्मन् is श्रोत्रस्य श्रोत्रम्, यक्ष

is अग्नेः अग्नि. When the यक्ष is gone, अग्नि loses his अग्नि status. Because when is अग्नि as अग्नि? Only when it has burning power. And therefore, अग्नि put his head down, felt defeated, felt insulted and then went to the देव's camp. But he didn't want to accept that. He said that, एतत् यक्षम् विज्ञातुं न अशकम् – I was not able to find out who this यक्ष is. Casually he said and went away. So then, what happened?

Verse No. 3.7

अथ वायुमब्रुवन्वायवेतद्विजानीहि
किमेतद्यक्षमिति तथेति ॥ ७ ॥

अथ. अथ means अग्नेः परिभव अनन्तरं, after अग्नि's defeat, all the देव's approached वायु देवता. Because वायु is the elder brother of अग्नि. First आकाश is born. आकाशात् वायुः second child. वायोः अग्निः is the third child. Therefore, वायु is more powerful. So, they approached वायु. And they said हे वायो! एतत् विजानीहि. अग्नि could not do, at least you should do something. किम् एतत् यक्षम् इति – may you find out who this यक्ष is. Then what did वायु say? Yes, I know that अग्नि cannot do anything. I will have to do it. Therefore, I will go and do that. Then what happens? The rest of the story is exactly the same as what happened in the case of अग्नि. Therefore, the मन्त्र also is almost exactly like the previous one.

Verse No. 3.8

तदभ्यद्रवतमभ्यवदत्कोऽसीति वायुर्वा

अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥ ८ ॥

So वायु with extreme pride, puffed up with air went in front of यक्ष. And he also got dumbfounded. He could not talk to यक्ष. Then instead of वायु talking, the यक्ष himself asked वायु who he was. The first insult! Then वायु feels insulted and decides to introduce himself. वायुः वा अहमस्मि – I am वायु. वायु means the one who moves everywhere giving प्राण to everyone, सर्वत्र वाति इति वायुः. The one who glows everywhere in the form of प्राणशक्ति and make everyone alive. Such a popular वायु तत्त्वम् I am. And only that I have got a special title also मातरिश्वा वा अहमस्मि इति. So, there it is जातवेदा, here for वायु the title is मातरिश्वा. मातरिश्वा means the one who moves about in the sky freely. मातरि आकाशे श्वयति गच्छति इति मातरिश्वा. मातरि means sky. श्व means the one who moves without any restriction, no passport, no visa, no green card, no ticket, nothing is required. वायु can freely move all over. Such a great देवता I am. Thus वायु introduced. Then what did the यक्ष do? The same thing, further insult. What can you do properly?

Verse No. 3.9

तस्मिँस्त्वयि किं वीर्यमित्यपीदं

सर्वमाददीय यदिदं पृथिव्यामिति ॥ ९ ॥

So, the यक्ष also puts the same question? ‘तस्मिन् त्वयि किं वीर्यम्’ – what power do you have? What function do you have? Then वायु said, don’t you know that. सर्वम् आददीय.

Both the देवताs have got constructive as well as destructive powers. अग्नि has got constructive power because everything is born in heat alone. That temperature is very important. And अग्नि can destroy. Similarly, वायु also has got both constructive and destructive power. The constructive power of वायु is well known as प्राणशक्ति. वायु alone gives us प्राण. Imagine this place is made vacuum. What will happen? We all will be dead! And that's why when they have to go to moon they have to take all these things. We do not know the value of वायु because it is freely gifted. Therefore, the very life is possible because of वायु. But वायु does not claim the constructive power. Because again arrogance. He is talking about his destructive power as cyclone I can lift anything from the ground, cars can be lifted, trees can be uprooted by me. So therefore, सर्वमपि आददीय – I can lift everything on the ground. Which one? यदिदं पृथिव्यामिति – whatever is there. Some scientists wanted to measure the speed of the cyclone. In America, in certain areas every year cyclones will come. And it is very destructive. They wanted to do some research. And huge machines they kept to measure the velocity of the winds. After the cyclone went they came to see what the velocity is. The machine itself was not to be found! That itself was lifted. So that is my power. सर्वमपि आददीय. Then what did यक्ष do? You need do all those things, I have got the same blade of grass, not a new one, the same old blade of grass it is.

तरुमै तृणं निदधावेतदादत्स्वेति

तदुपप्रेयाय सर्वजवेन तन्न शशाकादतुम्।

स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ १० ॥

So the same blade of grass यक्ष placed in front of वायु देवता and said you need not do big things and all. Just lift this blade of grass. And again वायु felt insulted for giving such a small job to perform, which is too small for me and then वायु tried to lift but it doesn't go up. And तदुपप्रेयाय – he approached, सर्वजवेन – increased the speed also and became huge cyclones also. But what happens? तत् आदातुम् न शशाक – everything else around flies except these two. Which two? That blade of grass and the यक्ष. Again वायु also got humiliated utterly and therefore, he put his head down and went away. Then he went to the देवताs and said, I could not find out who this यक्ष is. And वायु देवता winked at अग्नि, only those two know what happened. Other देवताs could not know what has transpired. Both looked at each other and both knew what had happened. Then what happens? इन्द्र decided there is no use of sending these देवताs, I think I am the captain of the team and therefore, let me go and hit a few centuries and win the gam for us. So, what did इन्द्र so?

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति तथेति

तदभ्यद्रवतस्मात्तिरोदधे ॥ ११ ॥

Then all the देवताs decided we will change the batting order. So therefore, you are the captain so better you yourself go. So, इन्द्रम् अब्रुवन्. हे मघवन्. मघवन् means बलवान्. The one who is more powerful than all the other देवताs. Therefore, where we have failed you alone can succeed and therefore, better you go and find out who this यक्ष is. किमेतद्यक्षमिति. इन्द्र said you need not say, I myself have decided, you are all useless, therefore, let me go. And इन्द्र, with more pride he went near the यक्ष. Then what happened? तस्मात् तिरोदधे – the यक्ष itself disappeared from that place. At least अग्नि and वायु got some conversation. इन्द्र was so arrogant that यक्ष thought he doesn't even deserve a close दर्शनम्. And therefore, तस्मात् तिरोदधे. So when this happened इन्द्र understood because he is more सात्विक and he is more informed also, इन्द्र knew that the problem is with our ego, with our vanity. And therefore, अग्नि and वायु returned from that place. But इन्द्र because of his जिज्ञासा stayed there. All these things are important. Some people attend to उपनिषत् classes. If they do not understand in the first one or two classes, they leave. But if there is a real जिज्ञासा, he continues. Similarly, अग्नि and वायु attempted and withdrew but इन्द्र was not willing to withdraw. This indicates तीव्र जिज्ञासा. तीव्र मुमुक्षुत्वम् is indicated. And he stood there and thought why did this problem happened. What is wrong with us? And when

he thought he knew that the problem is arrogance. And therefore;

Verse No. 3.12

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमाँ
हैमवतीं ताँहोवाच किमेतद्यक्षमिति ॥ १२ ॥

So, इन्द्र discovered that the problem is lack of humility. When he understood that his arrogance went away. And not only that standing in that very place he prayed to the Lord also. Not only he developed विनय but भक्ति also. So, appreciating this विनय and भक्ति of इन्द्र there appeared a beautiful woman. तस्मिन्नेव आकाशे – in the very same place where यक्ष was there. यक्ष represents ब्रह्मन्. And the lady represents शास्त्र. In the place of ब्रह्मन् the शास्त्र has come. If first you think of ब्रह्मविचार then it will never work. You can never do ब्रह्मन् enquiry. ब्रह्मन् enquiry is always in the form of शास्त्र enquiry. Whoever makes Self-enquiry will never succeed. Whoever makes शास्त्र enquiry will succeed. Therefore, ब्रह्मन्, the यक्ष was replaced by शास्त्र i.e., ब्रह्मविद्या in the form of उमादेवी. Therefore, तस्मिन्नेव आकाशे स्त्रियमाजगाम – so, स्त्री ब्रह्मविद्या रूपिणी उमादेवी पार्वतीदेवी आजगाम. And how was she? बहु शोभमानाम्. This has a twofold meaning. As a woman also she was extremely brilliant and attractive. Self-knowledge is also brilliant and attractive. So that woman gives happiness to the devotees. Similarly, ब्रह्मविद्या also is attractive because, it gives

happiness to the seekers. Therefore, बहु शोभमानाम्, with all kinds of ornaments. हैमवतीम्. So, हैमवती two meanings. One meaning is the one who is हिमवत् पुत्री, the daughter of हिमवान्. हेम also means gold; therefore, हैमवती means with golden ornaments. Both meanings can be taken. पार्वतीदेवी, the daughter of हिमवान् and who was adorned with the golden ornaments she appeared. And then इन्द्र put the question in front of Her. Oh उमादेवी! Oh Mother! Oh शास्त्रम्! Oh सरस्वती! सरस्वती नमस्तुभ्यं वरदे कामरूपिणी । ब्रह्मविद्यारम्भं करिष्यामि. I knew so many other things but I didn't know this अक्षराभ्यास. ब्रह्मन् is called अक्षरम्. I want to have the knowledge of that अक्षरम् ब्रह्म. Please tell me किमेतद्यक्षमिति – what that यक्ष is. Now the stage is ready. उमादेवी, the गुरु is there. उमादेवी, the शास्त्रम् is there. A qualified शिष्य is there. And therefore, the teaching took place. And इन्द्र understood that the यक्ष is none other than निर्गुणम् ब्रह्म. And what was the teaching of उमादेवी. Chapter 1 and 2 of केनोपनिषत्. So you have to go back to those two chapters.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

खण्ड ४

We have completed the third chapter of the केनोपनिषत्. In through the third chapter, the उपनिषत् conveyed the same idea through a story which idea was already given in the previous two chapters; it is only symbolically presented. And इन्द्र got the Self-knowledge after acquiring the necessary qualifications, the main qualifications being भक्ति and अमानित्वम्. And to gain this knowledge, he required the help of उमादेवी who represents ब्रह्मविद्या or शास्त्रम्. Thus through this story, we come to know that one requires a qualified mind and also one requires the शास्त्रम् for Self-knowledge. If any one of these two are missing, then ज्ञानम् is impossible. That's why I said before,

यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य करोति किम् ।

लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति ॥ हितोपदेशम् ३-१२१ ॥

If I have to see my own face, two things are important.

- i) I should have a mirror which will reveal my face.
- ii) In addition to that, I should also have a healthy pair of eyes without which the mirror is useless.

Therefore, eyes are also important and mirror is also important. Without the mirror eyes are useless with regard to seeing one's own face. Eyes are useful in seeing the external world but if I have to see my own face then eyes alone are not enough, I require a mirror. And similarly, a mirror alone is also not enough I should also have a working pair of eyes.

In the place of the eyes is a qualified अन्तःकरणम्. For Self-knowledge, we require a qualified अन्तःकरणम्, the qualifications being श्रद्धा, भक्ति, विनय, शुश्रूषा etc. But mere qualified intellect is not enough. The शास्त्र दर्पणम्, the mirror called शास्त्र or the mirror called गुरु is also required. In वेदान्त, we don't differentiate between the गुरु and the शास्त्र because the गुरु speaks only the words of the शास्त्र. There is no difference at all between the words of the शास्त्रम् and the words of the गुरु. And thus शास्त्र represents the mirror or the गुरु represents the mirror or the mixture represents the mirror. In the story, the गुरु-शास्त्र are represented by उमादेवी. And thus a shining उमादेवी appeared in front of इन्द्र. इन्द्र with humility asked उमादेवी अधिहि ब्रह्मविद्याम्. That is also a qualification. One should ask for this knowledge. So, तौहोवाच किमेतत् ब्रह्म – इन्द्र asked उमादेवी what that ब्रह्मन् is? And then इन्द्र got the knowledge from उमादेवी. So, with the introduction of गुरु and शिष्य; इन्द्र the शिष्य and उमादेवी the गुरु the third chapter is over. Now we are entering the fourth chapter.

In the fourth Chapter, firstly, the उपनिषत् will talk about the glory of ब्रह्मविद्या in the first few मन्त्रs by pointing out that इन्द्र became the most glorious being after getting ब्रह्मविद्या. So, before getting ब्रह्मविद्या, इन्द्र did not have that much glory. But after getting ब्रह्मविद्या, इन्द्र got great glory and therefore, the glory too belongs to ब्रह्मविद्या alone. अन्वयव्यतिरेकाभ्याम्. After glorifying ब्रह्मविद्या in the first

few मन्त्रs, the उपनिषत् will talk about साधनs which the उपनिषत् has not mentioned until now. In the first three chapters, the उपनिषत् has highlighted only ज्ञानयोगः. But ज्ञानयोग can work only for a qualified mind. If I don't have a qualified mind, then केनोपनिषत् will not work for me. Especially the verses like नाहं मन्ये सुवेदेति नो न वेदेति वेद व | etc. I know ब्रह्मन्. Not that I don't know, I know, I don't know. All these seemingly quibbling statements will be intimately meaningful to me only when I have a subtle intellect. Suppose a student feels that he does not have a subtle intellect, and therefore, केनोपनिषत् goes many feet above the head then what am I to do? Am I to develop a complex that I am not qualified? So, the उपनिषत् says, don't feel any complex at all, I will give you the method of making the mind subtle. ब्रह्मविद्या by itself is neither easy nor difficult. Whether it is easy or difficult depends upon the state of preparation on the part of the student. For a prepared mind, ब्रह्मविद्या is the easiest and for an unprepared mind, ब्रह्मविद्या is the toughest thing to grasp. That's is why in the scriptures themselves you will find both these statements are there. In the 9th chapter of the भगवद्गीता, कृष्ण tells

सुसुखं कर्तुमव्ययम् ॥ गीता ९-२ ॥

Self-knowledge is the easiest. But in the कठोपनिषत् the teacher says,

क्षुरस्य धारा निशिता दुरत्यया दुर्गम् पथस्तत्कवयो वदन्ति ॥
कठोपनिषत् १-३-१४ ॥

Following Self-knowledge is like walking on the Razor's edge. It is very very difficult. Not only you cannot walk but you cut your feet also if you walk on razor's edge. Thus, you find in one place it is said that Self-knowledge is very difficult and in another place it is said that it is very easy. What am I to understand? The understanding is if you are prepared it is very easy. And if you are not prepared it is difficult. So, if I am not prepared what should I do? The answer is – Prepare! don't say I will go to भक्ति योग easy method. At least my students should not commit such mistakes hereafter. There is no question of easy other paths to liberation. ज्ञानयोगः is the only path. If you feel that ज्ञानयोग is difficult then make it easier by preparation and for preparation, two types of साधनs are said. *If our preparation is very low then we have got कर्मयोग. So, start from A B C. That is the first stage. But if I have got some preparation, then the उपनिषत् gives the next higher level of preparation called उपासन. So, कर्मयोग and उपासन are going to be talked about in the fourth chapter, not as a means to liberation, but as a means to preparation of the mind. Along with कर्मयोग and उपासन, the उपनिषत् talks about a life of values, a life of ethics and a life of morality. Thus, कर्मयोग, उपासन and दैवी सम्पत् – these three are going to be highlighted in the fourth chapter. If we follow these three साधनs depending upon our own level, what will happen? We will get the preparation of the mind. And after preparation what should we do? Go back to the first two*

chapters and listen to it once again! Make a second attempt. And what if you do not understand then also? Again continue that and again listen. And you keep on going you will find that second time listening, third time listening, you will find that you are able to understand. You will start saying, “स्वामिजि, you are teaching now better!” It is o.k, doesn’t matter, I might have improved my teaching, I don’t care whether I have improved or you have improved. The net result is communication takes place. Therefore, keep on doing कर्मयोग and उपासन. And parallely, keep on listening to वेदान्त. As even the qualifications get more and more refined, the impact of वेदान्त will become more and more. The same statements which I told in तत्त्वबोध, I will repeat in माण्डूक्य उपनिषत्. But you will say, “स्वामिजि, I got it now, what you said then!” This is the normal method. That’s why they say, पौनःपुन्येन श्रवणं कुर्यात्. Keep on listening! As you keep on listening, the impact becomes more. This is why we have got several उपनिषत्s also. The topic of every उपनिषत् is the same – ब्रह्मविद्या. We are just changing the melody a little bit! If I repeatedly say केनोपनिषत् then you will say, “स्वामिजि we have already finished it”. So therefore, we give a new tilte, new गुरु, new शिष्य, new मन्त्रs so that you look forward. Some kind of enthusiasm comes. Language is different, the angle is different. The idea is that knowledge takes place. So thus, the fourth chapter has got the following topics

- i) Glorification of ब्रह्मविद्या,

- ii) कर्मयोग साधन,
- iii) उपासन साधन and
- iv) Values otherwise called दैवी सम्पत्, divine pursuits.

With this background we will enter chapter four. We will read the first मन्त्र.

Verse No. 4.1

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति

ततो हैव विदाम्बकार ब्रह्मेति ॥ १ ॥

At the end of the story, इन्द्र has been converted into a शिष्य. Unless one becomes a शिष्य knowledge cannot take place. That's why in भगवद्गीता in the entire first chapter, अर्जुन was not a शिष्य. In the second chapter up to the first 10 verses, अर्जुन was not a शिष्य. Only when he said शिष्यस्तेऽहं शाधि मां then alone अर्जुन was converted into a शिष्य. Then कृष्ण became a गुरु. Thus the knowledge took place. Similarly, इन्द्र became a शिष्य and पार्वतीदेवी, उमादेवी became a गुरु. And पार्वती taught इन्द्र. So, पार्वती इन्द्र संवादः took place. And how was पार्वती speaking? Go back to first chapter, श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो ह वाचं. That same teaching only. But पार्वती must be a better teacher, because she is साक्षात् पार्वती. So therefore, सा – उमादेवी, ब्रह्म इति होवाच – she pointed out that, the mysterious यक्ष was none other than ब्रह्मन्. The only difference is that the original ब्रह्मन् is निर्गुणम् but to teach a lesson when निर्गुणम् ब्रह्म took form it

became सगुणम् ब्रह्म, मायासहितम् ब्रह्म. Therefore, the यक्ष is ब्रह्मन् only इति ह उवाच पार्वतीदेवी इन्द्राय. Thereafterwards पार्वती said you have no right to claim any glory. If you had any victory in देवासुर युद्ध the primary credit goes to ईश्वर alone, ब्रह्मन् alone. Why do we say so? Philosophically seeing, every ज्ञानेन्द्रिय, every कर्मेन्द्रिय functions because of चैतन्य तत्त्वम्. Minus चैतन्यम् every sense organ is but an inert bundle of matter. Therefore, if the देवs could use their hands in the battle then ब्रह्मन् was हस्तस्य हस्तः. And therefore, पार्वतीदेवी said ब्रह्मणः वा एतत् विजये – this victory of yours really belongs to ब्रह्मन् alone, ईश्वर alone. That ब्रह्मन् is श्रोत्रस्य श्रोत्रं मनसो मनः from the first chapter. Or from the third chapter the burning power of अग्नि, the lifting power of वायु etc. so, ब्रह्मणः वा एतत् विजये. But what mistake you committed? महीयध्वम् – you were glorified even though the real glory belongs to ब्रह्मन्. O.K. Let society commit a mistake and glorify the wrong person. But at least you should have known that the glory belonged to ब्रह्मन्. Let other people congratulate you, garland you, give you पद्मश्री, पद्मविभूषण. That may be the case of social order. But when you received that mentally you must offer that glory to ब्रह्मन्.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

ततदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ गीता १०-४१ ॥

कृष्ण tells in the विभूतियोग, whatever glory anybody has you hand over to me, it belongs to Me. But you claimed this महिमा. महीयध्वम् इति सा उवाच. Thus पार्वतीदेवी taught इन्द्र.

And ततः – from that उमा उपदेश. ततः means उमा उपदेशात्. From the teaching of उमादेवी, सरस्वतीदेवी, पार्वतीदेवी (all means one and the same). In ललितासहस्रनाम also one of her names is

सरस्वती शास्त्रमयी गुहाम्बा गुह्यरूपिणी ॥ सर्वोपाधिविनिर्मुक्ता सदाशिवपतिव्रता । ॥ श्रीललितासहस्रनामस्तोत्रम् १३७ - १३८ ॥

Therefore, one of the names of पार्वतीदेवी is सरस्वती. And who does सरस्वती? शास्त्रमयी – embodiment of शास्त्रम्. Therefore, remember here उमादेवी represents the शास्त्रमयी सरस्वती. ‘ब्रह्मविद्यारूपिणी’ शङ्कराचार्य writes in his commentary. And from that सरस्वती उपदेश, एव विदाम्बकार – ततः ह एव, that एव is important, from पार्वतीदेवी alone इन्द्र knew. That means through गुरु उपदेश alone one can know ब्रह्मन्. In गीता also I said in the fourth chapter,

तद्विद्धि प्रणिपातेन ॥ गीता ४-३४ ॥

कृष्ण clearly tells you should gain knowledge from a गुरु alone. In मुण्डकोपनिषत् also we saw

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् ॥ मुण्डकोपनिषत् १-२-१२ ॥

Therefore, गुरु is not an option but is compulsory. उपनिषत् itself is telling ततो ह एव – only from a गुरु alone इन्द्र understood. When इन्द्र himself requires a गुरु, what to talk of me? So, we are nothing without a गुरु, we can never understand. So, ततो ह वै विदाम्बकार. विदाम्बकार means इन्द्र knew. And what did he know? ब्रह्म इति – he knew that यक्ष

was none other than ब्रह्मन्. So thus, इन्द्र has become a ज्ञानि. Then what happens? Continuing;

Verse No. 4.2

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायुरिन्द्रस्ते
ह्येनन्नेदिष्टं पस्पृशुस्ते ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥ २ ॥

So, now the ब्रह्मविद्या महिमा is going to be talked about. The उपनिषत् means the following development, which is not directly written but we have to supply. What is that? ‘इन्द्र got the knowledge and इन्द्र came back to the देवस camp. Then अग्नि and वायु were very very curious to know because they had got the beating. Therefore, they rushed and asked “Could you find out?”. इन्द्र said, “I could find out.” And then naturally, they were curious to know who that यक्ष is. Therefore, इन्द्र teaches अग्नि and वायु’ – all those things we have to add to the story. And अग्नि and वायु also became ज्ञानिs So, now we have got three ज्ञानिs – इन्द्र, अग्नि and वायु. And therefore, these three are superior to all the other gods. Because they have got two glories, two greatness or two virtues they have. First, these three people met यक्ष, which the other gods could not do. Therefore, meeting यक्ष is one glory common to all the three. इन्द्र also briefly met if not for a long time. Therefore, these three have met यक्ष and not only that, these three alone got the knowledge of ब्रह्मन् even before all the other gods. So, यक्ष संवादः and यक्ष ज्ञानम्. These two are unique to इन्द्र, अग्नि and वायु. Because of these two feathers

in their cap they became the most glorious among all the gods. That is what is said here. अग्निः वायुः इन्द्रः एनत् नेदिष्ठम् पस्पर्शुः. We will see the middle part of the मन्त्र first. अग्निः वायुः इन्द्रः ते, so, those three gods, viz., अग्नि, वायु and इन्द्र, what is their greatness? एनत् नेदिष्ठम् पस्पर्शुः. एनत् means यक्ष, ब्रह्म. This यक्ष these three contacted very closely. नेदिष्ठम् means proximity, very closely. पस्पर्शुः – they contacted. All these three; अग्नि and वायु had contact and conversation and इन्द्र though went near he did not have conversation but all the three had closeness with the यक्ष. So, नेदिष्ठम् पस्पर्शुः. That is their glory number one. What is their second glory? ते ह्येनत् प्रथमः विदाम्चकार – those three देवs were the first to know यक्ष as ब्रह्म. एनत् means यक्ष here. विदाम्चकार ब्रह्म इति. First means what? Even before all the other gods could know. Because later यम etc., also came to know. In कठोपनिषत्, the गुरु is going to be यमधर्मराज. So therefore, some other gods also got Self-knowledge. But these three are the primary ones. And because of these two glories – यक्ष संवादः and यक्ष ज्ञानम्, what happened? Go to the beginning of the मन्त्र. तस्मात् – because of these two unique virtues of यक्ष संवादः and यक्ष ज्ञानम्, एते देवाः अतितराम् इव – these three gods excelled, became superior, became greater. So, एते अतितराम् इव. इव means एव. अतितराम् एव. They were definitely superior to whom? अन्यान् देवान् – superior to all the other gods. From this what do we come to know? These three देवs are superior because of knowledge. Therefore, the

superiority belongs to the knowledge only. Therefore, ब्रह्मविद्या makes a human being superior to all the other human beings just as ब्रह्मविद्या made these three gods superior to all the other gods, similarly, ब्रह्मविद्या will make a human being superior to all the other human beings. Through ज्ञान I will become मनुष्य श्रेष्ठः. Why does the उपनिषत् say so? So that at least for the sake of becoming superior to others I will study the उपनिषत्! Continuing;

Verse No. 4.3

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान्

सह्येनन्नेदिष्टं पस्पर्श स ह्येनत्प्रथमो विदाम्बकार ब्रह्मेति ॥ ३ ॥

So in the previous मन्त्र it was said that these three gods are superior to all the other gods. Now we are going to find out among these three gods themselves who is superior? And who is going to be you can certainly know. इन्द्र alone will be superior because all the three went near यक्ष; in that respect all the three are equal. But इन्द्र got the knowledge of the यक्ष first. अग्नि and वायु got only later from इन्द्र. And therefore, among these three also the इन्द्र was the first to gain the Self-knowledge. Therefore, the उपनिषत् says that इन्द्र is the greatest among gods. That is the essence. Look at the मन्त्र. We will see the middle portion first. स हि एनत् नेदिष्टम् पस्पर्श. स हि means इन्द्र हि, इन्द्र alone closely contacted this यक्ष. एनत् means यक्ष. नेदिष्टम् means very closely. पस्पर्श means contacted. Not only इन्द्र contacted very

closely, स हि एनत् प्रथमः विद्वान्कार – इन्द्र alone knew this यक्ष first even before अग्नि and वायु. प्रथमो विद्वान्कार ब्रह्मेति – इन्द्र alone got Self-knowledge before anybody else. How did he know? This यक्ष is none other than ब्रह्मन्. What is the result of this? The result is, तस्मात् वा. Go to the beginning part of the मन्त्र. तस्मात्, because of this extra glory of इन्द्र, इन्द्रः अतिरामिव – इन्द्र is certainly superior, in fact, the superior most compared to अन्यान् देवान् – all other gods including अग्नि and वायु. So thus, ब्रह्मज्ञानात् इन्द्रः माहात्म्यम् प्राप्तवान् तस्मात् ब्रह्मज्ञानम् उतम ज्ञानम्. इन्द्र got glory through this knowledge and therefore, this knowledge is a great knowledge. Continuing;

Verse No. 4.4

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा३[१] इतीन् न्यमीमिषदा३
इत्यधिदैवतम् ॥ ४ ॥

With the previous मन्त्र, the ब्रह्मविद्या स्तुति is over, the glorification of ब्रह्मविद्या is over. Then you may wonder “How do you say glorification of ब्रह्मविद्या? The उपनिषत् has glorified इन्द्र only?” For that the answer is by glorifying इन्द्र, the उपनिषत् has indirectly glorified ब्रह्मविद्या because इन्द्र got the glory only because of this knowledge. And now from this मन्त्र onwards, we are getting into साधनानि. I had said previously that there are three levels of साधन i.e., कर्म, उपासन and values. Of these three साधनs, first the उपनिषत् is talk about उपासन साधनानि. उपासनs are talked about in the following मन्त्रs. The उपनिषत् talks about four different

उपासनs in this portion i.e., up to मन्त्र 6. मन्त्र 4, 5 and 6 – these three मन्त्रs talk about उपासनानि. What do you mean by उपासन? उपासन is defined as सगुण ब्रह्म ध्यानम् i.e., meditation on सगुणम् ब्रह्म. And the उपनिषत् is going to talk about four different types of उपासनम्s, of which two are called अधिदैव उपासनम्s, one is called अध्यात्म उपासनम् and the last one is called गुण विशिष्ट उपासनम्.

अधिदैव उपासनम् is meditating upon ब्रह्मन् or ईश्वर on the external आलम्बनम्. आलम्बनम् means symbol. Meditating upon the Lord with the help of an external symbol is called अधिदैव उपासनम्.

अध्यात्म उपासनम् is meditating upon the Lord with our own body or a part of the body as a symbol. You invoke the Lord upon your own body. In fact, in every अङ्गन्यास and करन्यास what do you do? अङ्गुष्ठाभाम् नमः, तर्जनीभ्याम् नमः. In all of them you are invoking the god or various aspects of god on your thumb, index finger etc. it will become अध्यात्मिक उपासनम्, where the subject itself becomes the symbol.

The third one is going to be गुण विशिष्ट उपासनम् i.e., meditating upon the Lord with a particular glory. गुण means glory. And in all these उपासनs, the उपनिषत् is going to keep the story in the background. Based upon the story of the third chapter the उपनिषत् prescribes four उपासनs, all the four उपासनs are keeping the story in the background. In the story we found that यक्ष, the Lord, appeared very briefly. Even

though in story we elaborately say but actually everything happened within a trice. यक्ष appeared, they sent अग्नि, and immediately he was out. Therefore, he has come back to the pavilion. Thereafterwards वायु went, questioned two minutes, blade of grass was shown, he attempted and withdrew. And इन्द्र went यक्ष disappeared. All these things happened within a short time. And therefore, what is the uniqueness of the story. In this story, the Lord appeared very briefly. And the Lord was very brilliant and the Lord was very attractive. So, attractive means your attention is drawn. In fact, कृष्ण is called as कृष्ण only because of that. It is derived from the root कृष् i.e., to draw or to attract. कर्षति इति कृष्ण, the one who draws the mind of every person towards himself not only because of his physical beauty but also because of his philosophical nature, आनन्द स्वरूपत्वात् च. Similarly, the यक्ष was मनोहरः, मनः हरति इति मनोहरः. So thus, यक्ष was मनोहरम् and यक्ष was प्रकाश स्वरूपः and यक्ष was क्षणिकः. So, क्षणिकत्वम्, मनोहरत्वम् and प्रकाशरूपत्वम् are the unique nature of the Lord who appeared in the story. Keeping that the उपासनs are prescribed.

In this fourth मन्त्र, two उपासनs are prescribed. The first उपासन is 'lightning उपासन'. I have already told you this does not mean that you do उपासन in lightning speed and come away. 'Lightning उपासन' is not कर्मधारय उपासन. It is षष्ठीतत्पुरुष समास. It is the उपासन of *lightning*. We are taking lightning to symbolize the यक्ष or ईश्वर. Why do we

choose lightning? Whatever be the features of यक्ष they are all there in lightning. What are the features? यक्ष was brilliant, lightning is प्रकाशरूपम्, यक्ष was attractive; and wherever lightning occurs, our tendency is to see at it. Lightning also draws your attention. The third common feature is यक्ष came very briefly and lightning also is very brief. So because of these common features lightning is a symbol to represent God. In which religion you have got all these wonderful things? Anything you take anything and that can be taken as a symbol of God. We have rivers as symbols, trees as symbol, cow as symbol, elephants as symbols of God and here we even we have got lightning as a symbol of God. Since the lightning is an external force it is called अधिदैव उपासनम्. It is an external and natural force upon which we meditate on ईश्वर. This is called अधिदैव उपासनम्. Now look at the मन्त्र first portion. तस्य एषः आदेशः. आदेशः means उपमा उपदेशः. So, the following is the comparative teaching of the यक्ष and lightning. There is an उपमा (comparison) between lightning and the यक्ष. Therefore, उपमा उपदेशः means the teaching of comparison. For what purpose do we compare? So that we can practice meditation. So, आदेशः means उपमा उपदेशः of तस्य – of that यक्ष. What is that? यद् एतत् विद्युतः व्यद्युतत् – this यक्ष is like the flash of lightning. विद्युतः means lightning, व्यद्युतत् means flash. So, the यक्ष is like the flash of lightning. In what sense? You have to remember these three. सयम्प्रकाशत्वम्, मनोहरत्वम् and क्षणिकत्वम्. In these three aspects both are

similar. व्यद्युतदा३. So, you will find after the word व्यद्युतदा there is a number ३. That number 3 indicates आ should be longer than normal. So, the long आ is considered to be a mixture of two short अs. If one short अ has got a particular unit duration then the long आ should have two unit duration. अ+अ= आ. That is the meaning of long आ. But suppose you put 3 then what does it mean? This elongation should consist of three short “अ”. Then the duration of time taken for three अ that much time you should elongate. And suppose 4 is put then for 4 short अs will be the duration. This elongation of the vowel is called प्लुतम्. So, this 3 indicates प्लुतम्, प्लुतम् means longer than the long आ. The long आ has got only two units but this one has got three units. And three unit is called प्लुतम्, 4 unit is called प्लुतम्, 5 unit is called प्लुतम्. Any number of units more than 3 and more is called प्लुतम्. Two unit is called दीर्घम्. And one unit is called ह्रस्वम्. This is not only for आ, even for ई, ऊ etc it applies. What is the significance of this प्लुतम् here? The प्लुतम् will have significance depending upon the context. In this context, शङ्कराचार्य writes in his commentary that this प्लुतम् or elongation indicates comparison. So, आ३ means comparison. Comparison between what and what? यक्ष and flash of lightning, विद्युतः. This is the meditation number 1 called lightning meditation.

Now we have to go to meditation number two. The second meditation is winking meditation. The closing and opening of the eyes is called निमेषः.

उन्मेषनिमिषोत्पन्नविपन्नभुवनावली । ॥

श्रीललितासहस्रनामस्तोत्रम् ६६ ॥

निमेषोन्मेषाभ्यां प्रलयमुदयं याति जगती ॥ सौन्दर्यलहरी ५५ ॥

So, here निमेष means the closing and opening of the eyes and on that winking we have to meditate upon the यक्ष. Why does the उपनिषत् choose this winking meditation? In winking also, what happens is exactly the same as what happens during lightning! Can you guess how it is like lightning? In the darkness the whole area is dark and covered and is invisible and when the lightning strikes briefly the whole place becomes visible. And when the lightning goes away the whole place is again immersed in darkness, plunged in darkness. Therefore, it was darkness before, then there is a brief brightness and again it goes back to darkness. Now, you try to wink your eyes and look what happens? It is all dark. When you open your eyes then all of you are very bright. And again when I close the eyes then darkness. The only difference is that the light of the world doesn't come from the lightning but the light of the world comes from the very eye itself. We generally don't think eye is a light. By light we take tubelight, sunlight, moonlight only. We do not know the value of the eyes as light because भगवान् has given us eyes. Remember for a blind person even if sun, moon, stars everything is there

the whole world is darkness only. So, therefore, this निमेषणम् of the eye taken as the आलम्बनम् for this second उपासन. Therefore, the उपनिषत् says, न्यमीमिषत् आ३. न्यमीमिषत् means winking. Again आ means comparison. So, न्यमीमिषदा३ means like the winking of the eyes which spreads the light all over the world. Therefore, in the both you are seeing the world alone. In the first meditation, the world is bathed in the light of the lightning and in the second meditation it is bathed in the light of your own eyes. So the second meditation winking meditation. इति अधिदैवतम्. Both these meditations come under अधिदैवत उपासन. Because in both of them, we are looking at the external world only, either illumined by the lightning or illumined by our own eyes. So, of the four उपासनम्s two are over. And both of them together are called अधिदैव उपासन. Therefore, the उपनिषत् says, इति अधिदैवतम्.

Now we have to go to the third meditation which is going to be called अध्यात्म उपासन. Here we are not going to take the external world but we are going to take something within ourselves. And there also we should choose something which is like lightning or winking or the यक्ष it must be very briefly appearing and disappearing and also it must be bright. Bright and brief like lightning. Can you guess what is that in you which comes very briefly, very brightly and disappears? There is only one thing and that is your thoughts. Thus, we are going to take our own thought as a symbol for the यक्ष. Since

the thought belongs to the individual, it will be called अध्यात्म उपासनम्. We are going to enter into thought meditation. Every meditation is a thought only. But here the meditation is thought and the the meditation is upon the very thought itself! How to do that? In the next class we will see.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा३

इतीन् व्यमीमिषदा३ इत्यधिदैवतम् ॥ ४ ॥

In this fourth and the final chapter of the केनोपनिषत्, the teacher is presenting three topics.

1. ब्रह्मविद्या स्तुति or the glory of ब्रह्मन् knowledge.
2. उपासन साधनम् or meditation as a means to prepare the mind.
3. कर्म साधनम्, कर्मयोग and other values as साधनम् for this knowledge.

Of these three topics, we have already seen the first topic in the first three मन्त्रs wherein the उपनिषत् glorified ब्रह्मविद्या by glorifying इन्द्र, अग्नि and वायु. Because these three देवताs got the glory only because of ब्रह्मविद्या and therefore, indirectly the glory belongs to ब्रह्मविद्या only. And now from the fourth मन्त्र onwards we have entered the second topic namely उपासनम्. And I said four उपासनs are being presented here. All these उपासनs are closely connected to the story given in the third chapter. The first two उपासनs are called अधिदैव उपासन. The third one is called अध्यात्म उपासन and the fourth one is called गुण विशिष्ट उपासन. Of these, we have seen the two अधिदैव उपासनs wherein ब्रह्मन् is meditated as विद्युत, lightning and ब्रह्मन् is compared to निमेषः, the winking of the eye. What is the uniqueness of these उपासनs? In both these, lightning and winking, the whole world is illumined very briefly. For e.g. when lightning

comes, the whole world is illumined briefly and it draws the attention of everyone – but even before we know what it is, the lightning disappears. in this story यक्ष also was exactly like this. Therefore, one should meditate upon lightning as ब्रह्मन् or the Lord himself. The second उपासन was the winking उपासन. Here the whole world gets brightened because of the light coming from our own eyes and that is also brief and therefore, निमेष is compared to यक्ष. Both of them are called अधिदैव उपासना. Therefore, the मन्त्र was concluded इति अधिदैवतम्.

Now we are going to enter अध्यात्म उपासनम् in the next मन्त्र.

Verse No. 4.5

अथाध्यात्मं यदेतद्गच्छतीव च मनोऽनेन
चैतदुपरमरत्यभीक्ष्णं सङ्कल्पः ॥ ५ ॥

In the तैत्तिरीय उपनिषत् also we will be seeing similar उपासना in the third chapter.

तृप्तिरिति वृष्टौ । बलमिति विद्युति ॥ यश इति पशुषु । ज्योतिरिति
नक्षत्रेषु । ॥ तैत्तिरीयोपनिषत् ३-३-२/३ ॥

So there also a lightning उपासन is there. Upon the lightning, the Lord is meditated upon as बलम्, the power. And you all know that according to science also in one streak of lightning how much power is hidden. Only we don't know how to tap the electricity. If only we had the technology of tapping the

power in one flash of lightning, the scientists say that you can light up the whole world for one year or something like that. So much power is there but unfortunately, we do not know how to tap it. Even before we notice it, it is gone. Therefore, the उपनिषत् says बलमिति विद्युति that power contained in the lightning is भगवान्. So, here we are seeing the brightness in the lightning. In the तैत्तिरीय it is the power in the lightning. And now having talked about अधिदैवम् we are coming to अध्यात्म उपासन. What is the difference between अधिदैवम् and अध्यात्मम्? In both of them the external world is taken into account but here we are taking the individual himself. And as I said in the last class we have to find out which aspect of the individual is comparable to यक्ष? The उपनिषत् ingeniously presents our very own thoughts as comparable to the यक्ष. Why? Thought is also क्षणिकम्. That is the problem also. Thought changes so violently without any connection also. Suddenly in the middle of the class, the mind goes to DMK or AIDMK. Even though elections are over still those thoughts come. We do not have any helmet to retain the thought, whatever you do the thought briefly appears and disappears. And every thought illumines a corresponding object. Any thought is like a streak of lightning. Because as even the thought arises घटज्ञानम् घटविषयम् प्रकाशयति, पटज्ञानम् पटविषयम् प्रकाशयति, वृक्षज्ञानम् वृक्षविषयम् प्रकाशयति. Not only each thought is brief like the यक्ष but each thought is bright also like the यक्ष. Why it is bright?

Because it is capable of illumining an object. If my words are illumined by you, known by you then it is illumined by what? You may say that it is illumined by the ears. But how do the ears itself illumines? By receiving these words, and corresponding to every word that I utter, your mind should form a relevant शब्द वृत्ति. Suppose I say one thing and in your mind there is some other thought. You are here but you don't hear! I saw an advertisement also for ear rings, an ornament advertisement. They have written very briefly – "Ears are not for hearing. The ears are for ear rings!" If you are sitting here and your thoughts and my words have no connection at all then your ears are only for ear rings. Not for hearing. So therefore, remember it is the वृत्ति that illumines the objects. Therefore, the उपनिषत् takes the mind or the thought to represent the यक्ष. Then in the मन्त्र the उपनिषत् says, it is a very very subtle उपासन. So the उपनिषत् says, every thought is going near or contacting ब्रह्मन् as it were. And not only does every thought contacts ब्रह्मन्, every thought is as though revealing ब्रह्मन्! How? Because you know that ब्रह्मन् is in the form of चैतन्यम् or Consciousness principle within your mind. Every thought is capable of reflecting the Consciousness just as a mirror has the capacity to reflect the sunlight. Similarly, every thought serves as a mirror as it were, reflecting the Consciousness and forming *reflected Consciousness* in the thought which is called चिदाभासः or प्रतिबिम्ब चैतन्यम्. Since the thought forms the reflection of Consciousness we can say

that thought is contacting ब्रह्मन्. Not only that the thought is also indirectly reveals ब्रह्मन् by forming the reflection. Thoughts help in our recognition of ब्रह्मन् as it were. This is a very very subtle idea. You have to carefully understand. Now this mike or this paper clip is there. Now we can say that the clip is known because it is illumined by the light. Anybody can understand this statement. But now we have to know another fact also. When the clip is not there, even though the light is here, you are not able to recognize or feel the light. But when I place the clip here now because of the clip the presence of the light is reflected and the clip indirectly makes the light manifest. So therefore, in the absence of the clip, light is here but in an unmanifest form. But when the clip is here the light is manifested. Therefore, now I am making two statements. You should note the difference.

- i) Clip is illumined by the light,
- ii) The light is manifested by the clip.

The first statement is called प्रकाशनम्. The second statement is called अभिव्यक्तिः. The clip helps in the manifestation of the light and the light helps in the illumination of the clip. Now in the place the light you have Consciousness. And in the place the clip you have thought. Every thought is illumined by the Consciousness and the Consciousness becomes manifest because of thought. Thought helps in the manifestation of Consciousness and therefore, thought reveals the Consciousness as it were. When I am looking at every one of

you, you are all illumined by the light. But parallely, the presence of light I recognize because of every one of you because you reflect the light. Therefore, we can say “*thought reveals Consciousness.*” *Reveals* here means manifests Consciousness. And that is why when a person is in coma, because the thoughts are not there, and hence the Consciousness is unmanifest! But what do we say? We say that person is unconscious! The person is not unconscious! Even in the so called unconscious person, Consciousness is present but the Consciousness is not manifest because the mind is not functioning or manifesting. Even in the inert table, Consciousness is there. But the table cannot entertain thoughts to help manifest Consciousness. Therefore, we say table is जडम् or inert. जडम् means that where the Consciousness in unmanifest and not that where the Consciousness is absent. Now, we are all conscious, you know why? Because Consciousness in us is manifest. And why is it manifest? Because of thoughts! Therefore, thought reveals Consciousness. Look at this मन्त्र. यदेतत् गच्छतीव च मनः – mind goes to ब्रह्मन् as it were, contacts ब्रह्मन् as it were. Like इन्द्र, वायु, अग्नि went. In the same way each and every thought contacts ब्रह्मन् as it were. Not only that अनेन च उपस्मरति – a person remembers ब्रह्मन् through the mind because the mind helps in revealing ब्रह्मन्. And not only a person remembers ब्रह्मन् through the thoughts, अभीक्ष्णं सङ्कल्पः – a person visualizes ब्रह्मन् through every thought

as it were. Because whenever I am contacting a thought, I am also contacting ब्रह्मन्. Only I am not aware of it. Just like when I am looking at every one of you, simultaneously I am contacting the light in every one of you. But generally, what happens? I only notice the people, I don't notice the light because of which you are all known. Therefore, everybody is meditating on ब्रह्मन्, whether he likes or not. Because, through every thought each person is contacting ब्रह्मन् only, knowingly or unknowingly. Therefore, अभीक्षणं सङ्कल्पः, अभीक्षणं means repeatedly. Repeatedly one is contacting ब्रह्मन् through the thought. Therefore, thought can be taken for ब्रह्म उपासन or यक्ष उपासन. And thought is also brilliant like यक्ष because, every thought reveals the external world. In fact, during sleep the world is not revealed because thoughts are not there. When Thoughts are there then world is revealed; thoughts are not there then the world is not revealed. Therefore, thoughts are all bright entities like यक्ष – appearing, illumining and disappearing. Therefore, meditate on your thought. This is अध्यात्म उपासन is mind meditation or thought meditation. It is a very very subtle meditation. You should meditate on your own thought. So he says, अथ अध्यात्मम् – this thought meditation is अध्यात्म उपासन. With this, the third meditation is over.

Now we come to the fourth meditation.

Verse No. 4.6

तद्ध तद्धनं नाम तद्धनमित्युपासितव्यं स य एतदेवं वेदाभि

हैनँ सर्वाणि भूतानि संवाञ्छन्ति ॥ ६ ॥

So, three उपासनs are over – विद्युत् उपासन, निमेष उपासन and मन उपासन. Two अधिदैवम् and one अध्यात्मम्. Now we are entering the fourth meditation which is गुण विशिष्ट उपासन or meditation upon the Lord as endowed with glories. गुण means virtues or विभूतिs or glories. अनन्त कल्याण गुण सम्पन्नः ईश्वरः. And how do you know that ईश्वर is glorious? You have to go back to the story. From the Story, we understood that अग्नि's burning power does not belong to अग्नि. अग्नि thought the burning glory belonged to himself. But only in front of the यक्ष, अग्नि understood, 'I cannot burn as I wish. I always thought that I have got the switch for burning. Though I kept on putting the switch, nothing seems to work. Main switch is some where else.' What is that main switch? ईश्वर! And when यक्ष, the ईश्वर switched off the mains – अग्नि's repeated attempts failed. So अग्नि's दहन शक्ति belongs to the यक्ष. Similarly, वायु's आदान शक्ति – the capacity to lift things that also belonged to the यक्ष. You have to extend this to everything in the creation. You have to remember the seventh chapter of the गीता.

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ गीता ७-१० ॥

बलं बलवतां चाहं कामरागविवर्जितम् ॥ गीता ७-११ ॥

रसोऽहमप्सु कौन्तेय प्रभारिम शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः स्वे पौरुषं नृषु ॥ गीता ७-८ ॥

पुण्यो गन्धः पृथिव्यां च तेजश्चारिमि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चारिम तपस्विषु ॥ गीता ७-९ ॥

The burning power of fire, the lighting power of the Sun, and in fact, in daily सन्धावन्दनम्, in the glorious गायत्री मन्त्र what we are saying is, तत्सवितुर्वरेण्यं भर्गो – that brilliance in the Sun belongs to the भगवान् and not to the local Sun. Therefore, in the form of सवितुः भर्गः, सूर्य तेजस् we are worshipping the Lord only. Similarly, you have to extend to everything. In the tenth chapter of the गीता, भगवान् says that, if I have to enumerate every glory then class will not be over. So कृष्ण says

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

ततदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ गीता १०-४१ ॥

Anything glorious anywhere, that glory, that adorable nature belongs to Me. For that the उपनिषत् uses the word, तत् वनम्. वनम् means पूज्यत्वम् or adorability, माहात्म्यम्, विभूति, महिमा. The word वनम् should not be taken as forest here. The general meaning of the word वनम् is forest. In this context, वनम् means पूजा योग्यता. The root वन् means to worship. And वनम् means वननीयम् or पूजनीम्, पूज्यम्, पूजा योग्यम्. And तद्गुणम् means तेषाम् देवतानाम् वनम् – the adorability belonging to every देवता, the worshipability of every देवता. तत् means देवता. So, what all is worthy of worship by the देवता all that योग्यता really does not belong to that देवता but it belongs to भगवान्. And not only among the देवताs even among the मनुष्यs if anybody is glorious in any field that glory belongs to भगवान् only. You meditate upon this fact by

using the word तद्गुणम्. Now the Lord has a new title i.e., तद्गुणम् or adorable in all. So, तद्गुणम् इति उपासितव्यं – one should meditate upon भगवान् as the glory in everyone. तद्गुणं नाम. नाम means प्रसिद्धि. So, भगवान् is well-known as the glorious One in all. This is the fourth उपासन called गुण विशिष्ट उपासन. Now, for the गुण विशिष्ट उपासन, the उपनिषत् also gives the फलम् or benefit. What is the benefit of this उपासन? The उपनिषत् says that you have to apply the general rule. There is a general rule for every form of worship. In whatever form you worship God, in that form you will get the benefit. If you worship the Lord as Omniscient, the benefit that you will get is ज्ञानम्. Because you are meditating upon the Lord as endowed with all-knowledge. Suppose you meditate upon God as Omnipotent, you will get all-शक्ति. If you are going to meditate upon God as the wealthiest one possessing all the wealth in the creation then you will get money! If you are meditating upon the Lord as the most attractive one then you can become Mr. or Mrs. Universe! If you meditate upon the Lord as the glorious one, you will become adorable in your group. What is the indication of that? Everybody will be after you. So, it is said, यः एतत् एवं वेद – so whoever meditates upon यक्ष as the glorious, attractive, charming one (because यक्ष attracted अग्नि, वायु, इन्द्र etc), then the फलम् is सर्वाणि भूतानि अभि संवाञ्छन्ति – all the other people will get interested in this person. They will love your company. Perhaps somebody said, “there are two types of

people, one type gives happiness wherever they go. The second type is they give happiness whenever they go! Which type you want? If you want to be the first type, do तद्धन उपासन. So, अभि संवाञ्छन्ति. Continuing;

Verse No. 4.7

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद्ब्राह्मी वाव त
उपनिषदमब्रूमेति ॥ ७ ॥

So, the teacher has completed the first range of साधनs consisting of four types of उपासनs. These उपासनs are meant for मध्यम अधिकारि's. उत्तम अधिकारि's, the best students do not require उपासन at all. Straight away they will understand ब्रह्मविद्या. In the first two chapters itself they will finish their job. If people are not able to follow ब्रह्मविद्या, if he not an उत्तम अधिकारि, if one is a मध्यम अधिकारि then what is the साधन? The उपासन is the साधन. If a person is not a मध्यम अधिकारि also, because even to practice उपासन one requires some quietude; as he needs to sit for some time. Even that requires some quite sitting, but if a person is extremely extroverted then he is not even a मध्यम अधिकारि. He comes under मन्द अधिकारि. *For such a person, even उपासनs will not work. And therefore, we should prescribe कर्मयोग. You being extrovert so be busy. Instead of being selfishly busy, you be selflessly busy. That कर्मयोग साधन is going to be said here. Before that one of the students stands up and says, 'Sir, I have a question.' What is that? 'Please teach me उपनिषत्'.*

O.k! So what was being taught until now? I told you that सङ्गीत विद्वान् in कल्याण कछेरी (concert). He has sung for 45 minutes or 1 hour रागम्, तानम्, पल्लवी in तोड़ी राग and the only person nodding the head was one person. All the other people were talking. Then this person got so happy that at least one person is listening. But at the end he gave a chit and said “Can you sing तोड़ी राग?” So, that person nodded the head not in appreciation but (other than appreciation when do you nod your head?) in sleep he must have nodded his head! So, this poor student asks, हे भो उपनिषदम् ब्रूहि. But शङ्कराचार्य gives some other interpretation. He gives a technical interpretation. I don't want to go that now. It is enough if you note this much. The students asks for the ब्रह्मविद्या उपनिषत्. Then the teacher without getting angry, without feeling frustrated says, ते उपनिषत् उक्ता – I have already taught the उपनिषत् in the first two chapters itself. Afterwards the story is also over and even उपासन is also over. Therefore, I have completed. And what type of उपनिषत् I have taught you? ब्राह्मीम् उपनिषदम् अब्रूम – I have taught that उपनिषत् which deals with ब्रह्मन्. The word उपनिषत् means secret teaching. रहस्यम् उपनिषत्. So, even some of the उपासना are called उपनिषत् because some उपासना are considered secret teaching. So, श्रीविद्या and other things they won't teach in public. Because even though they are also forms of उपासना, they are considered secret teachings. Even many of the तन्त्र शास्त्र's are secret. Therefore, the word

उपनिषत् means any secret teaching. Therefore, the teacher specifies here, 'I have given you that secret teaching which is dealing with ब्रह्मन्, the ultimate truth. So, ब्राह्मी ब्रह्मविषयाम् उपनिषदं अब्रूम. We have already taught indeed. If you feel that you have not understood the उपनिषत्, you need not feel bad at about it at all. Because, if a particular student understands the उपनिषत् then it does not that he has two horns on his head or some special quality or any such thing. He has already done the preparatory साधनs in his previous जन्म. And therefore for that person, the उपनिषत् is a walk over even though he or she is young in age. The only difference is that some have prepared in the previous जन्म and some have to prepare in this जन्म. As far as preparation is concerned everybody has to do, either in the previous जन्म or in this जन्म or the future जन्म. So therefore, there is no difference at all. You need not feel bad. I will give you further साधनs. What are the साधनs? They are going to be enumerated.

Verse No. 4.8

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि

सत्यमायतनम् ॥ ८ ॥

So the teacher says here, if the उपनिषत् building has to be constructed then like any other building it requires a good foundation. Without a foundation the building cannot be constructed. Even if somehow the building is constructed then

it will collapse like a pack of cards. The same is true with regard to ब्रह्मविद्या also. And that is why in the वेद, उपनिषत् comes at the end alone. वेद अन्त is the उपनिषत् indicating that the वेद पूर्व gives the foundation. “What does the foundation consist of?” if you ask, then for the ब्रह्मविद्या building the foundation is the following. A few are mentioned. A few bricks are mentioned. What are they? तपः, दमः, कर्म.

i) तपः means a life of moderation, a life of discipline, a life in which one avoids all excesses, a life in which a person is not given to indulgences, a life in which is not a licentious life. Krishna tells in the sixth chapter of the गीता,

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव वार्जुन ॥ गीता ६-१६ ॥

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ गीता ६-१७ ॥

Everything should be in moderation. Eating should be in moderation, fasting also should be in moderation. Sleeping should be in moderation waking also should be in moderation. Talking and मौनम् also should be in moderation. Similarly, everything. Action is also important and rest is also important. The golden mean is called तपः. I have defined तपस् very often. *Willful self-denial to establish my mastery over my own organs.* Willful self-denial. Every word is important. So, say ‘no’ to everything once in a while. All the time you are eating say ‘no’ to it.

Anything you do regularly say 'no' to it. And how should you do? Willfully. Otherwise you will be more angry on उपवास day. Because you are doing it more as a routine not as a discipline. So, *Willful self-denial*. And what is the purpose? To establish my mastery over my own sense organs. This is called तपः.

ii) Then, दमः – sense control, which we are seeing in the गीता very often. दमः means sensory discipline and not suppression nor making it wayward. Waywardness is also not correct and suppression is also not correct. Managing sense organs so that I am the master of my sense organs. This is दमः.

iii) Then, कर्म. कर्म means performance of one's own duties. स्वधर्म अनुष्ठानम्. Or performance of those actions which are meant for spiritual growth. शास्त्र has prescribed many religious actions meant for inner growth. Those actions will not give you money. Those actions will not give you name or fame. By doing सन्ध्यावन्दनम् daily you won't get any increment in your office. That's why we tend to renounce these actions, you know. Because we do not see any physical benefits! We are ready to do any action which will give me tangible material benefit and all these religious actions do not give such benefits. And therefore, what do I do? I generally renounce. Whenever there is extra pressure, whatever you give up they are spiritual actions. So therefore, कर्म. They are important.

iv) Then, वेदाः. So, वेदाः means the Vedic study. Vedic study in both sense, both पाठ्यणम् which is reading and also studying the meaning, analysis.

v) Not only all these values are important, the most important value is सत्यम्. सत्यम् means truthfulness, honesty, integrity. Truthfulness we have seen in मुण्डकोपनिषत्

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।

येनाऽऽक्रमन्त्यृषयो ह्याप्तकामा यत्र तत् सत्यस्य परमं निधानम् ॥ ६॥

So सत्यम् has been emphasized in almost every उपनिषत्. In this उपनिषत् also सत्यम् is emphasized.

And here the उपनिषत् is comparing the Self-knowledge to a cow. If Self-knowledge is compared to a cow, it requires legs for cow cannot stand without legs. What are the legs? These साधनः are compared to the legs of the ब्रह्मविद्या cow. तपः is one leg, दमः is another leg, कर्म is another leg, and any साधन you can include, श्रमः is another leg. So, these साधनः are the legs of the cow. What is the main body of the cow? वेदाः सर्वं अङ्गानि – all the other limbs are the cow like body, head etc., are the वेदाः, the वेदः are the other limbs. And what is the cowshed in which the cow is well protected? For the ब्रह्मविद्या cow the shed is सत्यम् आयतनम् – *truthfulness alone is the shed in which Self-knowledge cow is well protected.* What does this mean? Once truthfulness goes away, this teaching is not protected. That means this

knowledge also will run away from you if you shed truthfulness! Just as the cow will run away if the shed is not there, similarly, this knowledge will go away if truthfulness is not there. Therefore, better remember सत्यमेव जयते.

So, with this the साधनs have been prescribed for मन्द अधिकारि's also. Now do you remember these three levels? • For मन्द अधिकारि - कर्मयोग. For मध्यम अधिकारि - उपासन. And For उत्तम अधिकारि - ज्ञानयोग. This is the entire teaching. Now the उपनिषत् is to be concluded in the last मन्त्र.

Verse No. 4.9

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे
लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ ९ ॥

So therefore, what should everyone do? The उपनिषत् does not have a uniform advice. Because all people are not of the same level. We have talked about मन्द, मध्यम and उत्तम अधिकारिs. Since the अधिकारिs are different, the teaching also will have to be different in keeping with the अधिकारि's. so that is why many people get confused. They ask the question, 'Why can't the वेदs give a simple set of commandments like the 10 commandments or 20 commandments and then make the whole teaching simpler.' Why वेद is so complicated? And sometimes even giving opposing advices.

प्रजा च स्वाध्यायप्रवचने च । प्रजनश्च स्वाध्यायप्रवचने च ।
प्रजातिश्च स्वाध्यायप्रवचने च ॥ तैत्तिरीयोपनिषत् १-९-१ ॥

So, you should get married, you should get children and you should make sure that your children are married and not only that you should make sure that your children get children. Who says? The वेदs. And in another place same वेदs say,

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः । ... ॥
कैवल्योपनिषत् १-३ ॥

What is the use of wife, children, grandchildren and all these things? Give up all of them. So, now which one I should follow? So वेद is the most confusing book if we do not know the audience that is kept in mind. So therefore, now the advice is very clear. If I am at the मन्द level then I cannot do उपासन and वेदान्त doesn't make any meaning to me at all then I should predominantly take to कर्मयोग. Not that वेदान्त should be given up. One can keep listening to वेदान्त and one can keep trying उपासन. Unless you keep trying how do you know whether you are ready or not. So therefore, one should predominantly practice कर्मयोग and there should be उपासन and ज्ञान. But suppose a person is quiet enough to think of उपासन more; that's why the आश्रम level also, गृहस्थाश्रम is कर्म प्रधान, वानप्रस्थाश्रम is उपासन प्रधान and सन्यासाश्रम is ज्ञान प्रधान. I am using the word प्रधानम् indicating that all three are there in all the आश्रमs, but the proportion varies. And therefore, one should go through कर्मयोग and then one should go through उपासन and one should go through

ultimately ज्ञानयोग also. And suppose a person does that then what will happen? The उपनिषत् says, यः एवम् एताम् वेद. Suppose a person knows ब्रह्मन्, ब्रह्मन् this teaching, receives this teaching, एवम् – in this manner. That's very important. 'So after completing the उपनिषत् I should not say ब्रह्मन् is sitting somewhere and I have to come across that ब्रह्मन् and I should meditate to reach that ब्रह्मन्' you should not say all such things. How should it be understood? I am that ब्रह्मन् who is ever-evident in the form of Consciousness in and through every thought, प्रतिबोधविदितम् मतम्. It is neither a known object nor is it an unknown object. Because It is not an object at all. It is the Very subject 'I', which is ever-evident. इति एवम्. That एवम् adverb is very important. In this manner, suppose a person receives this teaching, then what is the फलम् for ज्ञानम्? पाप्मानम् अपहृत्य – he will destroy all his पापम्.

सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ गीता ४-३६ ॥

All the पापम्s he will destroy. And I have told you all the पापम्s consists of three things.

- i) One is the well known पापम् which everybody knows. It is the result of bad actions.
- ii) Then the second पापम् is पुण्यम्, which is a result of good actions. That पुण्यम् is also, from the Vedantic angle, a पापम् only. Why? Because पुण्यम् also leads to पुनरपि जननम् मरणम् cycle. Therefore, पुण्यरूप पापम् and पापरूप पापम्.

iii) And the third and final one is, both these are born because of Self-ignorance. That ignorance is the original sin. According to वेदान्त that is the fundamental problem.

All these three will be destroyed by Self-knowledge.

तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥
मुण्डकोपनिषत् ३-१-३॥

He will go beyond पुण्यम् and पापम् and अज्ञानम्. So, पाप्मानम् means पुण्य-पाप-अज्ञानानि अपहत्य, he destroys. And then what will happen to him? स्वर्गे लोके प्रतितिष्ठति – he will be established in स्वर्गलोक. What do you mean? You are contradicting your own statement. स्वर्गलोक is supposed to be पुण्यफलम्. After destroying the पुण्यम्s form where does the स्वर्ग arise? So therefore, शङ्कराचार्य says in this context स्वर्गलोक means परम्ब्रह्म. It is not that heaven but it is ब्रह्मन् Itself. स्वर्गे लोके ब्रह्मणि. And what type of ब्रह्मन्? ज्येये – which is the greatest thing in the creation, the superior most, the ultimate. And that alone indicates that the स्वर्गलोक is ब्रह्मन्. If स्वर्गलोक is taken as one of the लोकs then the adjective ज्येये cannot be used. Because ज्येय means the greatest one and स्वर्गलोक is never the greatest. The greatest one is ब्रह्मन् alone. And therefore, the adjective ज्येय indicates स्वर्गलोक is ब्रह्मन्. In that ब्रह्मन् प्रतितिष्ठति – he is well established in ब्रह्मन्, ब्रह्मनिष्ठः भवति. Here also we have to be careful. You will be established in ब्रह्मन् means you should not think that ब्रह्मन् is sitting here and he will go and sit on him. No, don't think he is sitting on ब्रह्मन्. So, ब्रह्मनिष्ठः

भवति means he knows that I am never away from ब्रह्मन्. ब्रह्म अनन्यः भवति, ब्रह्म भवति. He becomes ब्रह्मन्. And प्रतितिष्ठति is repeated again to indicate that this फलम् is definite, guaranteed. So, the उपनिषत् also gives the guarantee by repeating these words. He will become one with ब्रह्मन्. He will definitely become one with ब्रह्मन्, and again it is repeated to indicate the conclusion of the उपनिषत्. Because in the olden days the उपनिषत् was not in the written form. When it is purely in spoken form how do you know the end of a chapter? The end is indicated by the repetition of the last word. With this the fourth chapter is over and the केन उपनिषत् is also over.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

Summary

I will give you a summary of the केनोपनिषत्. This is a short उपनिषत् belonging to the सामवेद. Like most of the other उपनिषत्s, this उपनिषत् is also in the form of a dialogue only, for convenience of understanding and also to show that this knowledge has to be gained from a गुरु only. In this उपनिषत्, we do not get the name of the student and the teacher and therefore, we have to supply that a qualified student approached a qualified teacher. Qualified student means साधन चतुष्टय सम्पन्नः, the one who has got discrimination between eternal and ephemeral, dispassion towards the ephemeral, discipline and desire for the eternal. These four qualifications are assumed. Similarly, the teacher's qualification is श्रोत्रिय and ब्रह्मनिष्ठः. So, the one who has the knowledge of reality and also the one who has the methodology of communicating the knowledge to others. So, both the knowledge and the skill of communication the one who has is said to be a qualified teacher. So we have to supply a qualified student approached a qualified teacher and gained this knowledge. This is the background of this उपनिषत्. This उपनिषत् is titled केनोपनिषत् because it begins with the word केनेषितं पतति प्रेषितं मनः and therefore, based on the first word the उपनिषत् has been named. It consists of four chapters and we will see briefly the essence of each chapter.

A) The first chapter has got four Topics.

i) आत्मप्रश्नः,

- ii) आत्मलक्षणम्,
- iii) आत्मज्ञानम् and
- iv) आत्मज्ञानफलम्.

What is आत्मप्रश्नः? The student asked a question based on his knowledge that the body and the mind are inert by themselves. The student already knew this fact that the body is made up of matter and the mind is also made up of matter. Therefore, they are intrinsically insentient. If they are sentient now then it must be because of the blessing of something else. Just like the fan is functioning because of the blessing of something because by itself the fan cannot rotate. Therefore, the student asked the question, “What is that external principle because of which the inert body and the inert organs are sentient?” That blessing principle, that unseen principle he calls देवः, which means आत्मा. What is that आत्मतत्त्वम् because of which the inert स्थूलसूक्ष्म शरीरम् or body-mind complex is acting as though sentient? This is आत्मप्रश्नः.

Then the next topic is the teachers definition of आत्मा. The teacher gives two important definitions worth remembering.

- a) The first definition is,

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः ।
चक्षुषश्चक्षुः ॥ १-२ ॥

So beginning from श्रोत्रस्य श्रोत्रम् ending with चक्षुषश्चक्षुः in the definition of आत्मा. And the literal meaning of this definition is a funny meaning. आत्मा is the Eye of the eye, the Ear of the ear, the Mind of the mind and the Speech of the speech. This is the definition. I told you the significance of this definition, which we should remember. आत्मा is the Ear of the ear means आत्मा is that Consciousness which is different from the ear, which pervades the ear and because of which alone the ear functions as the ear. Similarly, आत्मा is the Eye of the eye means आत्मा is that Consciousness which is different from the eye, which pervades the eye and because of which alone the eye functions as the eye. Similarly, you have to extend to the वाक्, the मनः etc. If you take the essence of this definition then you will get this much that we have seen before.

- Consciousness is not a part, a product or a property of the body,
- Consciousness is an independent entity which pervades and enlivens the body,
- Consciousness is not bound by the boundaries or limitations of the body,
- Consciousness survives even after the fall of the body and
- The surviving Consciousness does not transact but continues to exist.

Such a Consciousness principle is called here श्रोत्रस्य श्रोत्रं मनसो मनः. This is the first definition.

b) Later the teacher gives another important definition for the same आत्मा. That is in मन्त्र number four. The first definition is in मन्त्र number two. So, both the 2nd and 4th मन्त्रs are very important in this chapter. What is the second definition? The teacher said that आत्मा is something other than the known and the unknown. That means it is unknowable. Why do we say so? Every knowable object before knowing it was unknown, after knowing it becomes known. So, what is a knowable object? A knowable object is that which was unknown before you gain the knowledge and becomes known after the process of knowledge. By saying आत्मा is other than the known and the unknown the उपनिषत् says that आत्मा is unknowable. That means it is unobjectifiable. Therefore, आत्मा's second definition is It is unobjectifiable principle, It is something other than object. And through the second definition what does the teacher convey indirectly? If आत्मा is ever unobjectifiable, if It can never be an object then by elimination आत्मा should be what? There is only one possibility and that is It has to be the very subject principle. Therefore, the only thing other than known and unknown is the Knower principle. The only thing other than the object is the Subject. The entire creation can be divided only into – Subject and Object. Can you guess of a third thing? If you have eliminated the object then

the only thing पारिशेषन्यायेन what is left out is the subject. आत्मा is ever the subject and never an object, ever the knower and never the known, ever the experiencer and never the experienced, ever the seer and never the seen.

अदृष्टो द्रष्टा अश्रुतः श्रोता अमतो मन्ता अविज्ञातो विज्ञाता । ॥
बृहदारण्यकोपनिषत् ३-७-२३ ॥

In बृहदारण्यकोपनिषत् it is said, It is never seen but ever Seer, never heard but ever Hearer, never thought but ever Thinker, never felt but ever Feeler. Condense this it becomes ever the subject and never the object. This is the second definition worth remembering. What is the word?

अन्यदेव तद्विदितादथो अविदितादधि । ॥ १-४ ॥

So thus, 2nd मन्त्र gives first definition and 4th मन्त्र gives second definition, both definitions are important. This is the second topic आत्मलक्षणम्.

Then the third topic that is given in this chapter is आत्मज्ञानम्. What can be आत्मज्ञानम्? If आत्मा is never knowable, It is never an object, then how can we talk about आत्मज्ञानम्? The very word आत्मज्ञानम् is a contradiction in terms because if I talk about आत्मज्ञानम् then it becomes an object of knowledge. If It is never an object of knowledge then what can be आत्मज्ञानम्? आत्मज्ञानम् can be only in one way and that is owning up the fact that I am the आत्मा. There is no other knowledge other than this *owning up*. This owning up automatically presupposes another thing. When I own up the

Consciousness as myself then automatically the body-mind complex gets disowned as अनात्मा. Owning up of the आत्मा involves disowning the body-mind complex which the उपनिषत् calls as transcending the body-mind complex. अतिमुच्य धीराः. अतिमोचनम् means transcending. And transcending is not a physical job, it is purely a mental job. What is that mental job? When I use the word “I”, instead of claiming the body as “I” or instead of claiming the mind as “I”, I claim the Consciousness part as “I”. This inner transformation or inner shift of the “I” from the body-mind complex to the Consciousness is called आत्मज्ञानम्. From देह to देही, शरीरम् to शरिरी, अनात्मा to आत्मा. This is called आत्मज्ञानम्, shifting the “I”. This is the third topic.

Then the fourth topic is आत्मज्ञानफलम्. What is the benefit of this knowledge? The moment I disown or disidentify from the body-mind complex, I begin to look upon the body as one of the objects in the world. Before I looked upon the body as myself, which means body was not included in the world! When I said ‘world’, I would include everything except the body. Here what happens is when I use the word “I”, the Consciousness part alone is considered. The body-mind complex is included in the material universe. The moment I look upon the body objectively, the greatest benefit is acceptance of the conditions of the body without resistance. Acceptance of the conditions of the body, which is purely according to the laws of the creation, I look upon it

objectively as though it is happening through some other body. Just as you read the obituary column without any reaction because it is some body. And this is also what? *Some Body* only. Therefore, ज्ञानफलम् is objectivity. And objectivity means acceptance of प्रारब्धम्, because body has प्रारब्धम्. Acceptance of प्रारब्धम् means no resistance. No resistance means I am cool always. You would have studied in physics, the more the resistance in the wire the more it gets heated up. So, when the resistance in the wire is increased it gets heated up and in my head also if the resistance is increased it gets heated up. What is that heat? The sorrow is the indication of resistance. Resistance is the indication of subjectivity. And subjectivity is indication of *solid ignorance*. So the first benefit is objectivity. Objectivity was indicated by अतिमुच्य धीराः, transcending. This is called transcendence. The second benefit of ज्ञानफलम् was presented as अमृताः भवन्ति, the accomplishment of immortality. What do we mean by accomplishment of immortality? We have to be very careful. अनात्मा cannot become immortal. Body cannot become immortal. Can आत्मा become immortal? आत्मा need not *become immortal* because it **already** is. Then who gets immortality? Neither body gets immortality nor आत्मा gets immortality, then what do you mean by getting immortality? Getting immortality means shifting the “I” from the mortal body to the immortal आत्मा. So, previously, during ignorance I said ‘I am mortal’, identifying with the body. Now

identifying with आत्मा I say, “I am the immortal आत्मा”. Therefore, getting immortality means a pure shift of “I” in the mind. It is a clean intellectual process. There is no event of converting a mortal into immortal. Beause this conversion cannot be done even by God. You know God is omnipotent, but remember even omnipotent God cannot do certain things. That is why you will find in all पुराणs, these राक्षसs will do तपस् and thereafterwards ब्रह्म, विष्णु or शिव will come and I am pleased with your तपस्, ask a boon and that shall be granted unto you. And invariably they will say grant me immortality. And invariably the answer will be - not possible! Whether it is हिरण्यकशिपु or हिरण्याक्ष or रावण or any one. So then the question will come - If Lord is omnipotent, how can you say that Lord cannot convert mortal into immortal? Remember the definition of omnipotence is *doing everything possible, logically possible things*. the definition of omnipotence is never doing the impossible! One of the impossibles is the conversion of the mortal into immortal. Even भगवान् cannot make an immortal body. भगवान्'s body itself will end. So attainment of immortality is owning up the आत्मा's immortality as mine. With this, the fourth topic is also over. This is the essence of the first chapter. In this chapter two मन्त्रs are important, i.e., the 2nd and 4th.

B) Then comes the second chapter. In this second chapter two topics are highlighted – आत्मज्ञानम् and आत्मज्ञानफलम्. They have been already discussed in the first chapter. But

being important topics they are re-emphasized in the second chapter also. The only thing is instead of putting आत्मज्ञानम् in the mouth of the teacher, the very same idea is put in the mouth of the student. The teacher said that आत्मा is other than the known and the unknown. That if the very same teaching the student receives then how will he receive this knowledge? ‘How will the teacher teach’, we have already said. He will say ‘It is other than known and unknown’. How will the student receive it? And suppose the teacher asks, Oh student, you have been attending these classes. Now do you know आत्मा?’ How should the student answer? The student will be in trouble if the student says ‘I know आत्मा’, then the आत्मा will become known. If he says, ‘I do not know the आत्मा’, then आत्मा will become unknown. The teacher has already said आत्मा does not come either under known or unknown category. Therefore, the student should not say I know and he should not say I don’t know. And therefore, the student puts in that peculiar language. “Oh teacher, I know आत्मा. I don’t think I don’t know the आत्मा. I know. I don’t know.” This quibbling of words indicates that I cannot say either I know or I don’t know. Both statements are wrong with regard to आत्मा. Then which statement is right? I have told you *never use a transitive verb*. A verb which has got an object is called a transitive verb. If you use a transitive verb then ब्रह्मन् will become an object of the transitive verb. If you say, I Know आत्मा then आत्मा becomes the object of knowledge. If you

say, I have experienced आत्मा in निर्विकल्प समाधि then you have to build समाधि for आत्मा and experience. If you say, I experienced आत्मा, I saw the आत्मा or I contacted the आत्मा, or I know the आत्मा, I realized आत्मा! Some people want mystic names, mystic works. Any word you use आत्मा becomes an object. Therefore, the only verb you can use is I am आत्मा. So that is the only way a student can receive the knowledge अहम् ब्रह्म अस्मि. Then the उपनिषत् makes this knowledge more clear in a later मन्त्र which is an important one.

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।

आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ २-४ ॥

मन्त्र four in this chapter. This मन्त्र is very significant. We don't have any parallel to this मन्त्र in any other उपनिषत्. This is a significant मन्त्र because many many confusions regarding आत्मज्ञानम् will go away if this मन्त्र is properly understood. In the previous portions, we have said that आत्मा can never be known, It is never knowable, It is never experienceable. Because if आत्मा is knowable and experienceable then It becomes an object and therefore, we said It is never knowable and never experienceable. And when we make this statement very strongly then a student will conclude that therefore, आत्मा is a matter of belief. Because, स्वामिजि says you can never experience It, and you can never know It. And if It can never be known or experienced then how am I to know that there is such a thing called आत्मा. And

without knowing if I have to accept something then it is becomes a belief, exactly like 'heaven'. I accept the heaven but I have never experienced the heaven. Without experiencing the heaven if I accept it, then it becomes a belief. So, we may conclude that आत्मा also we have to settle for a belief. All these days I was thinking that if I keep on meditating then one day I will experience आत्मा. I had hope of आत्मा experience but स्वामिजी now you have demolished my hopes and expectations by saying that आत्मा experience is never possible. That means what? I can never experience the आत्मा and I have to accept the आत्मा and if I have to accept this without an experience then it becomes a matter of belief. Are we to believe the आत्मा then? For that we say, आत्मा cannot be known and आत्मा need not be known. Because even without your effort आत्मा is already evident. आत्मा cannot be known and आत्मा need not be known, you don't require any special effort to know the आत्मा because even without any effort, even without any sensory operation, even without any intellectual operation आत्मा is evident as the Consciousness principle. The Consciousness is evident when you use the sense organs and Consciousness is evident even before the operation of the sense organs. When you don't operate your sense organs, then you do not have any sensory experience but even the absence of sensory experience is evident because of Consciousness principle. Therefore, Consciousness principle is evident even before the sense operations begin. Similarly,

even before your mental operation, when the mind is blank thoughtlessly even that blank state of mind is evident because of Consciousness. Therefore, the evidence of Consciousness is without the operation of any organ. This is the difference between the आत्मा and the world. Every object in the world is evident because of the operation of the organs. Whereas Consciousness is evident even without the operation of the organs. Therefore, we say आत्मा cannot be known and you should add 'आत्मा need not be known' because आत्मा is ever-evident. Then people will ask 'If आत्मा is ever-evident, when is the आत्मा evident? When is the ever-evident आत्मा evident?' All nonsensical questions! The very word ever-evident means you need not work for the evidence of आत्मा. जाग्रदवस्थायाम् Consciousness is evident, स्वप्नावस्थायाम् Consciousness is evident, सुषुप्त्यवस्थायाम् Consciousness is evident, समाधि अवस्थायाम् Consciousness is evident. When experiences are there, आत्मा is evident. When experiences are not there, आत्मा is evident. How do we say this? When the experiences are not there then the absence of experiences is known because of the ever-evident आत्मा. Now tell me what साधन I should do to know the आत्मा? The उपनिषत् says that doing the साधन is the denial of आत्मा. It is like me looking for light here and there. The very search for the light is denial of the light because the very searching is possible because of light alone. That because of which everything is searched that light need not be searched for at all. Therefore, आत्मा is

known in which अवस्था? Many people think that आत्मा is known in निर्विकल्पक समाधि. This is one of the worst and biggest misconceptions in the *Vedantic* field. This misconception can be negated by this मन्त्र – प्रतिबोधविदितम् मतम्. In and through every experience आत्मा is evident and आत्मा is not evident in a particular experience but it is evident in and through every experience. And owning up this ever-evident Consciousness as “I” is called आत्मज्ञानम्. That owning up requires a thought in the mind. The evidence of आत्मा doesn’t require a thought. But the owning up requires a thought. What thought? “This ever-evident Consciousness am I.” So, this is आत्मफलम् presented in the second chapter in the fourth मन्त्र. And आत्मज्ञानफलम् is talked about later. आत्मज्ञानफलम् is सर्वत्र आत्मदर्शनम् and अमृतत्व प्राप्तिः. सर्वत्र आत्मदर्शनम् means recognizing myself in everyone. When the wave takes itself as a wave, it is located. But when the wave understands that it is water then it sees itself everywhere. Similarly, when I take myself as the body, I am not everywhere but when I know myself as Consciousness then where am I?

भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्मात्लोकादमृता भवन्ति ॥ ५ ॥

I am the Consciousness in every body. This is what is later extended as universal love. Because when I see everyone as myself, then just as I love myself so I will love everyone because everyone happens to be my Self. In fact, this is the only way universal love is possible. So, what is the first

ज्ञानफलम्? सर्वत्र आत्मदर्शनम्. Then the second ज्ञानफलम् is the repetition of the previous chapter i.e., अमृतस्य प्राप्तिः or immortality or freedom from fear of death. Immortality is a vague word. To put it in our language it is freedom from fear of death. This is the ज्ञानफलम्. These are the two topics in the second chapter – आत्मज्ञानम् and आत्मज्ञानफलम्. And in this chapter there is one important मन्त्र, i.e., the fourth मन्त्र.

C) We now come to the third chapter which is only a symbolic presentation of the same teaching in the form of a story. Through the story we come to know that इन्द्र, अग्नि, वायु etc., are not able to know the यक्ष who appeared. And through this story the उपनिषत् indicates the mind and the sense organs cannot know ब्रह्मन्. इन्द्र representing the mind and अग्नि & वायु representing the sense organs. ब्रह्म इन्द्रियमनो अगोचरम्, ब्रह्मणः दुर्विज्ञेयत्व प्रदर्शनम्. This is significance number one. The second significance is ब्रह्म अस्तित्वम्. Through यक्ष the existence of ब्रह्मन् is proved. We have a doubt regarding ब्रह्मन्'s existence because it is not available for objectification. The story shows that ब्रह्मन् is existent. The third significance of the story is the necessity of qualifications for ब्रह्मज्ञानम्. Qualifications like humility. So, when the देवs were arrogant, they could not get the knowledge; इन्द्र could not even meet the यक्ष. But when इन्द्र became humble he got the knowledge. Therefore, the necessity of humility. The necessity of गुरु is another qualification. Because इन्द्र could gain the knowledge only

with the help of उमादेवी. So thus, the requirement of qualifications is indicated. Then the fourth Significance is that all glories belong to ब्रह्मन् alone just like the hearing power of the ear, seeing power of the eye, the thinking power of the mind etc., all glories belong to ब्रह्मन् alone, which was indicated through the story - अग्नि's burning power, वायु's lifting power etc., belonged to the यक्ष or ब्रह्मन्. And therefore, nobody has got any glory of his own. Claiming the glory is vanity, मिथ्या अभिमानम्. So, every अभिमानम् is मिथ्या. That is indicated through the story. Then the next significance is that Self-knowledge makes a person great in the world. Just as इन्द्र became glorious through Self-knowledge, अग्नि became glorious through Self-knowledge, वायु became glorious through Self-knowledge, whoever gets this knowledge becomes *great*. That is the next significance. And finally, the story becomes useful for practicing varieties of उपासन्s which will be given in the fourth chapter. So thus, through the story the उपनिषत् conveys several ideas; this is the essence of the third chapter.

D) And then comes the fourth chapter and final chapter. In this chapter three topics are there. The first topic is glory of ब्रह्मविद्या i.e., every ज्ञानि becomes an adorable person. Like इन्द्र, अग्नि, वायु etc., a person becomes adorable. That's why in मुण्डकोपनिषत् we saw

तस्मादात्मज्ञं ह्यर्चयेत् भूतिकामः ॥ मुण्डकोपनिषत् ३-१-१०॥

गुरुब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः etc. All the glories of a गुरु does not really belong to the गुरु himself. They belong to the knowledge that he possesses. So thus the glory of Self-knowledge was revealed. Thereafterwards, two types of साधनs are prescribed for those who are not able to grasp the उपनिषत् teaching. And the first level of साधन is उपासन. For those people who are not able to grasp the teaching or those who are able to grasp but are unable to retain. Four उपासनs are prescribed.

- i) Lightning उपासन,
- ii) winking उपासन,
- iii) thought उपासन and
- iv) तद्गन उपासन.

So, meditating upon ब्रह्मन् as lightning or निमेषणम्, the winking of the eyes or thought. In all of them the fleeting nature is brought out because in the story the यक्ष appeared briefly and disappeared. The fourth उपासन is called तद्गन उपासन. तद्गन means the Lord is adorable to all, पूज्यत्व उपासन. ब्रह्मन् alone is the only adorable thing in the world. Then why do we worship महात्माs and all. Even when we are doing नमस्कारम् to a महात्मा the नमस्कार does not go to his body but it goes to again the ब्रह्मन् alone. So thus, four उपासनs for मध्यम अधिकारि. And suppose there are people who cannot grasp the teaching at all. The previous ones problem is they can grasp but cannot retain. Now the still worst case is cannot even understand at all. This is called मन्द

अधिकारि. For such people the उपनिषत् prescribes कर्मयोग and values – a religious life, performance of duty and values like सत्यम्, दमः, तपः etc. When a person follows these values he will be able to grasp the teaching. Then the उपनिषत् concludes by saying that whoever follows कर्मयोग and then उपासन and finally ज्ञानयोग and gains this knowledge – अहम् परमात्मा अस्मि – such a person attains अनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति he attains immortality or मोक्ष. With this, the fourth chapter is over and the केनोपनिषत् is also over.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.